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РІК LI ЛИПЕНЬ-СЕРПЕНЬ Ч.6

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# Редакційна...Editorial

СЛАВА ІСУСУ ХРИСТУ!

Літо, це час відпочинку, родинних зустрічей і особистого відживлення, фізичного і духового. Літом відбуваються різні літні оселі і фестивалі де наша молодь має нагоду навчатися або представляти нашу багату і не перевершену українську культуру - мистецтво, музику, пісню, танець і слово.
Це також час на рефлекції, та аналізи різних громадських і особистих обов'язків і проектів, які потребують нашої уваги. Жінка несе велику відповідальність за загальне добро і позитивний розвиток нашого суспільства. Отож пропоную Вам вірша Наталії Шудравої "Я жінка". В цьому вірші підкреслено всі характерні особливості жінки, які повинні служити нам як надхнення для виконання того всього, що сама природа накладає на нас.

*Я ЖІНКА*

*Я - жінка, а отже повинна уміти*
*Земною й небесною бути*
*водночас,*
*Коли навіть небо*
*захмарюють біди,*
*Доводиться жити*
*у виснажливий час.*
*Я - жінка,*
*тому не повинна здаватись*
*Ні втомі, ні зраді, ні лінощам втіх,*
*Ні збігу обставин,*
*ні заздрощам ласих,*
*Терпіння мого вистачає на всіх.*
*Я - жінка, а значить,*
*боротись повинна*
*Душею й руками за все дороге.*
*За все найсвятіше,*
*високе й безвинне,*
*Бо я - берегиня, хто це збереже?*
*Я - жінка, тому без кінця*
*працювати*
*Належить мені у надхненні*
*святім,*
*Бо я - таки жінка,*
*бо я - таки мати,*
*І хто, як не я, обігріє мій дім?*
*Я - жінка, а отже, повинна уміти*
*Земною й небесною бути*
*водночас,*
*Коли навіть небе*
*затмарюють біди,*
*Дободиться жити*
*у виснажливий час.*

Бажаю всім спокійного, веселого і радісного відпочинку!

Орися Сушко

"SHARING A POEM THAT FLOWED FROM MY PEN TODAY, INSPIRED BY THE JOY OF OUR FAVOURITE SEASON.... LOVE, OKSANA",

**SUMMER**

Keep a hand on your heart
and an ear to the breeze
…it may speak to your soul
as it moves through the trees
about secrets that only the birds are aware,
feathery wings floating gently on air….

Mysterious mirth of billowing clouds
rolling above us with confident ease
that, guided by Hands far greater than they,
inhabit the heavens with frolic and play….
…..ethereal blue and richness of gold
enfold us with stillness, enliven the soul….

The Lord made His seasons….
a canvas of threads
woven through velvet
where angels may tread
on shimmering slippers that hover above
a carpet of emeralds, sparkling with love….

Radiant arcs over misty ravines
carry melodious voices upstream
along glowing paths of gardens divine,
singing a harmony I know must be mine….
This is the glory of belonging to Him,
The One who creates us, without and within…..

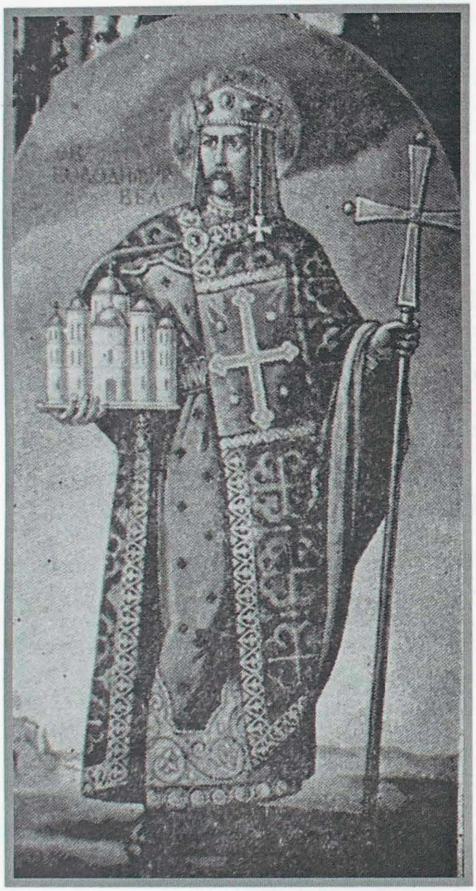
Oksana

# ДЕНЬ ПАМ'ЯТІ
# СВ. РІВНОАПОСТОЛЬНОГО
# КНЯЗЯ ВОЛОДИМИРА

**У день пам'яті св. Благовірного великого князя Володимира** благодатна Мати наша - Православна Церква Христова подає нашій побожній увазі Господню притчу про доброго пастиря вівцям: "..він кличе овець своїх по імені і ...поперед них іде, а вівці слідом за ним ідуть, бо знають голос його. За чужим же не йдуть, а біжать від нього..." (Івана 10:3-5).

Як незвичайно стосуються ці слова до нинішнього дня, коли ми молитовно справляємо пам'ять святого Володимира - рівноапостольного просвітителя нашого вірою Христовою, ці слова стосуються, як бачимо, навіть буквально.

Св. Володимир колись сам увійшов до Православної Церкви Східної з усім народом Русі-України, за ним пішли побожні православні предки наші, за ним ідемо і ми. Віра св. Князя Володимира незмінно, в чистоті зберігається у Святій Православній Церкві нашій. Проминули довгі-довгі століття, а Свята Православна Церква залишається незмінною: проминуло майже дві тисячі років, а віра наша лишається такою, якою проголосив її Господь наш Ісус Христос.



Саме цю св. Православну віру прийняв св. рівноапостольний великий князь Володимир і просвітив нею весь народ. До св. Володимира приходили представники різних вір - єврейської і грецької православної. Кожний з них нахиляв князя до своєї віри. Та пішов він за представниками грецького Православія.

По-перше, ще до св. Володимира грецьке Православіє встигло пустити на нашій землі глибоке коріння. Вже за князя Ігоря Русь-Україна ділилася на хрещшну і нехрещену. Його дружина, наслідниця київського княжого престолу і бабка Володимира - св. Ольга сама прийняла православну християнську віри від греків, але ще не поширила її на весь народ. Проте число християн так збільшилося, що в Києві мали вони вже свою церкву Св. пророка Іллі.

По-друге, Візантія, звідки збирався прийняти християнську віру св. Володимир, у той час значно перевищувала Захід своєю культурою і державною організацією. Саме це разом з вірою сподівався запозичити з Візантії св. Володимир. Саме цього - просвіти й міцної державної згуртованості - потребувала молода Київська держава.

По-третє, провідники грецького Православія значно переважали провідників інших вір своєю освіченістю (літопис називає грецького місіонера "філософом") і натхненністю в проповідуванні слова Божого. Тому саме їхня проповідь, а не проповідь будь-якого іншого, запала глибоко в

серця великого князя, бояр і народу.

По-четверте, тільки в Православній Церкві завдяки подвигам святих рівноапостольних Кирила і Методія богослуження правилося зрозумілою для народу слов'янською мовою.

По-п'яте, наших предків особливо вразила краса і величність грецького богослуження, тоді як ні в кого іншого вони такої краси у відправах не знайшли. Як оповідає літопис, посли св. Володимира так були вражені величністю богослуження в Констянтинополі, що не знали, чи вони на небі, чи на землі, але відчували, що тут Бог з людьми перебуває.

Нарешті, це була особлива ласка Божа, що св. Володимир, а за ним і весь наш народ вибрав саме ту віру, яка збереглася в чистоті від самого Христа і апостолів, тоді як інші віри містять у собі домішки людського, земного характеру.

Слід сказати, що до свого навернення св. Володимир провадив грішне, нестримане життя, часом був жорстокий і мстивий. Навіть вирішивши прийняти християнство від греків, могутній князь Русі-України пішов у похід на грецьке місто Корсунь, здобув його, а потім зажадав від грецьких імператорів видати за нього їхню сестру Анну і прислати священиків, щоб охрестили його і весь його народ, а в противному разі загрожував походом на Констянтинополь. Греки пристали на умови Володимира. У Корсунь прибула царівна Анна разом з епископом Михаїлом і багатьма священниками. Наближався день хрещення Володимира. І от за свою гордість і минулі гріхи Володимир був покараний тим, що за кілька днів до хрещення осліп, але за своє щире серце і твердий намір просвітитися вірою Христовою він був нагороджений великим чудом. Як тільки князь увійшов у купіль і єпископ охрестив його, з очей Володимира неначе впала полуда, він прозрів і радісно закликав: "Нині пізнав я правдивого Бога! Справді великий Бог християнський!" Вражені таким чудом, багато бояр і дружинників Володимира також прийняли святе хрещення. На другий день Володимир був повінчаний з царівною Анною, після чого вони з єпископом Михаїлом, багатьма священиками, та богослужбовими книжками та іконами вирушили до Києва.

1 серпня 988 року охрестилися в Дніпрі всі кияни. "І була, - зазначає літописець, - велика радість на небі, і на землі". Незабаром православна Христова віра поширилась по всій Русі-Україні. Сам Володимир після святого хрещення духовно переродився - став вести життя стримане, правдиво християнське, пройняте великою прихильністю й щедрістю до народу, який називав його за це "Красним сонечком". Так упала полуда з очей Володимира не тільки в прямому, але й в духовному, значенні.

На жаль, дорогі в Христі, і нині серед нас є люди, яким повинні були б відкритися очі і впасти полуда з духовних очей.

Нехай відкриються очі і впаде полуда з очей тих, хто шукає іншої віри, крім св. Православія, яке св. Володимир вибрав з-поміж інших вір, як коштовну перлину, як неоціненний скарб!

Нехай відкриються очі і впаде полуда очей тих, хто не бачить шляхів Божого Провидіння і хилиться до відкинутої всім нашим церковним народом латинської унії, тобто греко-католицтва! Приходили до св. Володимира посланці із Риму, але він вирядив їх ні з чим і просвітив наш народ святою східною православною вірою. Унія лише в кінці XVI століття була силою нав'язана, і то меншій частині нашого народу. Вона трималася з тяжкою бідою на чужій землі.

Нехай відкриються очі і впаде полуда з очей тих, хто забуває, як були захоплені посланці св. Володимира і наші предки красою і побожною величністю православного богослуження. Ця краса і величність православного богослуження без ніяких чужих західних додатків зберігається в наших церквах і донині, в них і тепер перебуває Бог.

Дорогі в Христі! Свята Православна віра, прищеплена нашому побожному народові св. рівноапостольним великим князем Володимиром, - це безцінний скарб, дар Божий, принесений нам ласкою Господнею. Вона веде нас до неба, і коли ми будемо жити згідно з її заповітами, вона приведе нас до вічного життя!

Амінь.

*Священик Олександр Тимофіїв*

⌘⌘⌘⌘⌘

*Як купець євангельський, що шукає доброї перлини, був ти, славний Володимире, коли сидів на високому престолі матері городів наших, береженого Богом Києва, бо довідавшись через післанців про віру православну, ти знайшов дорогоцінну перлину, Христа, що тебе вибрав, як другого Павла і змив у святій купелі сліпоту твою душевну й тілесну і весь нарід наш у православну віру охрестив. Тим то й святкуємо пам'ять твою ми, люде твої. Молися-ж за спасіння вітчизни твоєї й безлічі побожних дітей її.*

**Тропар, Св. Володимира Великого, гол. 4**

**Cathedral of St. Sophia in Kiev, built in the 11th Century.**

# THE GREAT PRINCE ST. VLADIMIR

## His Life and Work

### His Great Predecessors

Christianity in old Ukraine dates back to the times of the Holy Apostles. According to the old tradition, St. Andrew, the Apostle of Christ, ascended the Dnieper River and landed at the place where later the capital of Ukraine, Kiev, was built. The Holy Apostle pointed to the surrounding hills and said: "Upon these mountains will descend the blessing of God; many churches will be built, a great city will arise and the true light of Christianity will spread from here over this country." Afterwards the Holy Apostle Andrew climbed to the top of one of the hills, blessed them, offered a prayer and placed a cross upon it.

The Slavic tribes which populated the territories whose capital city was Kiev and who comprised the old Kievan State were direct ancestors of the Ukrainian people. The expansion of Christianity among the Slavonic peoples, and the Ukrainian people in particular, is indebted to two brothers, Sts. Cyril and Methodius. The two brothers translated the Holy Scriptures and church service books from the Greek to the old Slavonic tongue. When old Ukraine-Rus' accepted Christianity during the reign of St. Prince Vladimir (988 A.D.), all the church books were written in Slavonic. Even to this day, some Orthodox Churches still retain the ancient Church Slavonic language in their services.

More detailed information about the spread of Christianity is available from the days of the founding of the Kievan state. Princess Olga, the grandmother of St. Vladimir, was baptized in Constantinople by the Orthodox Patriarch himself and the Byzantine emperor was her Godfather. In 961 the German King Otto sent a mission to Kiev to establish religious ties with old Ukraine-Rus'. But this mission, as Western chronicles state, without explaining reasons, was forced to leave Kiev without having achieved the desired results. Some of the members of the mission were even slain. This episode can thus hardly be called the establishment of ties with the Western Church which had its seat in Latin Rome.

## An Historical Decision

There is no doubt that during the times of Princess Olga who died in 969, Christianity spread through the country, thanks to her favourable attitude to the Christian religion. If Princess Olga did not bring about the baptism of Ukraine-Rus', then it was only because of the social and political conditions of life in the old Kievan state.

Her son, Prince Svyatoslav, looked on Christianity from the point of view of the contemporary warrior. The religion of peace, love and forgiveness did not correspond to his militant spirit. Svyatoslav's answer to his mother when she importuned him to accept Christianity was: "How can I accept another faith? My warriors would mock me...". On the other hand, however, he did not persecute Christianity or its adherents. During his reign the old chronicle says: "He who wanted to be baptized was not forbidden it...".

Thus it may be said that in the days of Svyatoslav (father of St. Vladimir the Great) the Christians actually enjoyed freedom of worship in the Kievan state. Also, after his mother's death, he did not show hostility to the new religion. The result then was that for half a century, Christianity flourished in Ukraine-Rus', particularly in Kiev itself. Its growth paralleled the growth of commercial and political relations with the Orthodox Byzantium. Even the various military campaigns played their part, for they acquainted warriors with the Christian world outside their borders. The ground for the baptism of the whole country was being ceaselessly prepared.

One of the greatest historical events in the life of the whole of Eastern Europe - the acceptance of Christianity, which later became the state religion - took place during the reign of Vladimir the Great, who ruled for 27 years. The state over which Vladimir was ruler was spread over vast areas of Eastern Europe, from the Carpathians to the Volga, from the Baltic Sea and beyond, to the Black Sea. On this territory lived various ethnic groups, not only the Ukraino-Slavs who occupied only approximately one-quarter of this area, but also other Eastern Slavic groups as well as Finnish tribes. The Christianizing of the whole state could take place only gradually; it was carried on not only during the reign of Vladimir but also after his death. In his lifetime, his sons, whom he placed in the chief cities of different provinces of his domain, were instructed by him to baptize the people and to build churches, monasteries and schools.

ST. PRINCESS OLGA, Grandmother of St. Vladimir the Great.

## Foreign Missionaries

The Grand Prince Vladimir, following the example of his grandmother, St. Olga, resolved to abandon paganism, and accept the Orthodox Faith from the Greeks. In the first years of his reign, Prince Vladimir carried on a bloody warfare and was a complete pagan. Having defeated his brothers he became the sole ruler of the Kievan state. On the banks of the Dnieper River he had erected many idols which were ornamented with silver and gold to whom rich sacrifice was brought... Once it was even decided to sacrifice a human and, as tradition has it, this event caused Prince Vladimir to ponder deeply the rightness of his pagan faith. After one victory it was decided to thank the gods for the triumph with a human sacrifice. Lots were drawn and a young man was chosen... Both he and his father were Christians and would not consent to the sacrifice. In its fury at the refusal, the pagan mob attacked them in their home. Father and son both died in its ruins. They were the first Christian martyrs in old Ukraine-Rus'.

The chronicle accounts say that in the eighth year of Vladimir's rule, he decided to change his pagan faith. In the year 987, foreign missionaries came to him - from the

Mohammedans, from the Chozarian Jews, from the Roman Christians of Germany, and from the Orthodox Greeks of Constantinople, with offers to accept their religion. Prince Vladimir listened with great attention to those missionaries, but gave no promise to act on any of the offers... He acted so wisely in this important matter because he wished to examine further the religious question with the members of his council and city elders.

Having decided to change the religion not only for himself personally but for his people as well, Prince Vladimir discussed with them which faith it would be best to accept. "Everyone praises his faith," he was told. "If you want to find out the truth, send wise men to determine in these various places what the faith is and how the people serve their God." Following this advice, he sent a delegation of ten, first to the Volga Mohammedans, then to the Germans, and finally to the Greeks in Constantinople.

## Baptism of the Nation at the Dnieper River

The delegation visited the countries which they were instructed to see, coming at last to the capital of the byzantine imperium, the city of Constantinople. Here the Church and state officials ordered a special Divine Liturgy to be celebrated in the great Cathedral of St. Sophia for the spiritual benefit of the Kievan ambassadors. The service and the colourful Orthodox rituals so impressed the delegates that they immediately made up their minds. When they returned to Kiev and the Prince again summoned the council, the delegates told them with great enthusiasm about what they had witnessed in Constantinople. "When

THE HOLY APOSTLE ANDREW ON THE HILLS OF KIEV

we came to the Greeks and were led into the placed where they worship their God, we did not know whether we were in heaven or not. For surely on earth there is not such beauty; there, truly, God dwells with them. Every man having tasted the sweet, will not want to eat the bitter, so we cannot want another faith, but only the Greek faith." The advisors answered to this: "If the Greek law was bad, Prince, your grandmother Olga would not have accepted it - and she was the wisest among the people." Thus it was decided to accept the Greek faith.

To be an example to his people, Prince Vladimir first accepted the new Christian faith himself in the city of Kherson. On returning to Kiev, Prince Vladimir immediately prepared his 12 sons to be baptized. When other state officials were prepared and ready to accept the Christian Orthodox faith, he ordered that all pagan idols in Kiev be demolished, because, as his proclamation stated: "On the morrow, that is August 1, 988, all the people shall appear at the river Dnieper to be baptized into the Greek Orthodox Christian faith."

And thus, with such an apostolic zeal and effort that have no parallel in the religious history of Europe, the entire national was gradually enlightened with the Christian faith in every city. The Church became a civilizing and unifying force which welded different tribes together into one Christian nation.

## A Great Saint and Wise Statesman

Many significant changes took place in the Kievan state with the introduction of Christianity. The pagan customs were outlawed. The changes affected home and family life, the buying and selling of women disappeared and polygamy was banned. The Church began to care for the homeless, the aged, the destitute and the sick. Briefly, the whole social progress of the state was promoted by the Church. Many monasteries were founded with the coming of Christianity. The monasteries paid particular attention to education. In their cells, books were copied and translated; Chronicles were compiled; lives of the Saints and sermons were written by the monks.

Thus, Prince Vladimir the Great, in accepting Christianity himself and baptizing his people, did so not only as a discerning individual but also as a great statesman. He realized that in order to become a European nation, the various Slavic tribes of his state, bounded as they were on the south and the west by Christian peoples, had to become Christian themselves. He brought his people into the family of Christian nations of his century, turning to Byzantium as a source of Christianity and Christian culture from whence other Slavic peoples had already received Christianity, and with

whom old Ukraine-Rus' was bound by political and commercial ties.

For his apostolic work in the Kievan state, and for his devotion to its growth, Prince Vladimir was canonized by the Orthodox Church as "Equal to the Holy Apostles." The feast day in memory of St. Vladimir is marked by the Church on July 28, the day of his death in 1015 A.D.

*Compiled by*
*Rev. Nicholas Fedorovich,*
*Ukrainian Orthodox Church of USA*

*Holy Prince Vladimir,*
*you were like a merchant in search of fine pearls.*
*By sending servants to Constantinople for the Orthodox Faith,*
*you found Christ, the priceless pearl.*
*He appointed you to be another Paul,*
*washing away in baptism your physical and spiritual blindness.*
*We celebrate your memory,*
*asking you to pray for all Orthodox Christians and for us,*
*your spiritual children.*

**Tropar, St. Volodymyr, Tone 4**

*Most glorious Vladimir,*
*in your old age you*
*imitated the great*
*apostle Paul:*
*he abandoned childish*
*things, while you forsook*
*the idolatry*
*of your youth.*
*Together with him you*
*reached the fullness of*
*divine wisdom:*
*You were adorned with*
*the purity of*
*holy baptism.*
*Now as you stand before*
*Christ our Savior, pray*
*that all Orthodox*
*Christians may be saved.*

**Kontakion, St. Volodymyr, Tone 8**

# КАНТАТА НА ЧЕСТЬ СВ. РІВНОАПОСТОЛЬНОГО ВОЛОДИМИРА ВЕЛИКОГО, КНЯЗЯ ЗЕМЛІ УКРАЇНСЬКОЇ

Розгойдались пінні хвилі,
Розійшлись рядами лав . .
І, новій піддавшись силі,
Бог-Перун до них упав.

А святі слова Христові
Рознеслися навкруги;
Відгукнулись їм Дніпрові
Пишноквітні береги.

Так своїй країні дикій
Світло віри склав у дар
Володимир - князь великий,
України володар.

Розійшлась про нього слава -
Покотилось по світах;
Розцвіла його держава
Ворогам усім на страх.

З тих часів наш Київ вільний
Скарб твій, княже, стереже;
Твою думку - славний, сильний,
Мов ту святощ береже.

Всі діла твої великі
І ясне твоє ім'я
Буде славити вовіки
Українськая земля.

*Борис Лисянський*

***"Go now to make a difference in this perilous and broken world. May you all hold each human life in the same regard as your own. May you bring serenity and peace to the lives of others. May God's Loving Spirit go with you and guide you this day and always. Amen."***

*(Convocation Benediction Given by The Rev. Brian Yealland, Queen's University, 30 October 2003)*

# O CANADA: Shan't be Chant

*by Eugenia Powers*

It was March, 1880, Canada had already been a nation for well over a decade, but still lacked a special song, or hymn, that could be considered the country's national anthem. Though many people felt the need for a patriotic, official anthem, no one pursued the actual creation of one until the Governor General, the Marquis of Lorne, wrote a fervent poem about Canada, which he entitled Dominion Hymn. The Marquis, a son-in-law of Queen Victoria, then sent his poem to the famous British opera composer, Sir Arthur Sullivan, who with W. S. Gilbert, was enjoying great popularity in England. Sir Arthur was invited to set the words of Dominion Hymn to music that could be easily sung, since this was to be the future national anthem of the new country called Canada.

When French-speaking Canadians learned of this, they objected on the grounds that if any song were to reflect their feelings, it would have to be a song written by French Canadians, not a song written by two Englishmen. Consequently, the members of the Saint Jean-Baptiste Association (later called Society) of Quebec City gave top priority to the composing of anthem that would be played and sung at their annual festivities in June.

One of the most accomplished Canadian musicians of the time, Calixa Lavallée, was living in Quebec City, where he was choirmaster at St. James Church. Lavallée had been born at Vercheres, Lower Canada (Quebec), on December 28th, 1942, and had rapidly risen to fame by masterfully performing on the piano, violin, organ and cornet by the age of ten! When he was 15 years old, Lavallée entered a New Orleans music competition for piano and cornet, easily scoring the highest marks. For the next several years, Lavallée pursued his music studies in Montreal and Paris, while performing his own compositions in Canada, the United States, Central and South America. Now living again in Canada, Lavallée was the perfect choice to be invited by the Saint Jean-Baptiste Association to write the music for a French Canadian national anthem.

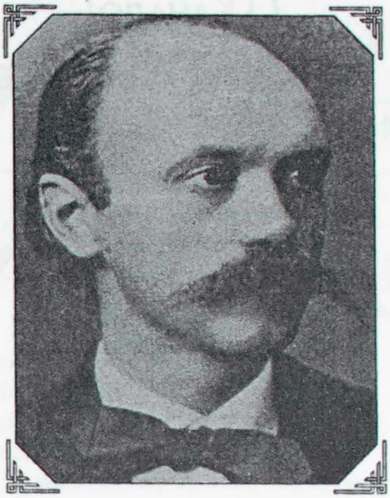
The Honourable Adolphe-Basile Routhier, a prominent Quebec City lawyer and judge, was invited to write the words for the anthem, in French. The resulting composition, Chant national, with its melody composed by Lavallée and its four French verses penned by Routhier, received the official approval of the Lieutenant Governor, Theodore Robitaille. It was published as a national anthem by Arthur Lavigne, in Quebec City I April, 1880.

Chant national, a 28-bar song written for four voices and piano in 4/4 time, was to be performed "maestoso e risoluto" (in a majestic and bold manner). This, and the broad choral structure of the anthem, gave it the distinct feeling of a march. Written in the key of G, the anthem was particularly well suited for performance by band instruments, but was rather high for singing. However it was both sung and played for the very first time in public at a banquet held in the Pavillon des Patineurs (Skaters' Pavilion) in Quebec City' on Thursday, June 24th, 1880, under the baton of Joseph Vezina. Among the more than five hundred guests in attendance was the Governor General, the Marquis of Lorne.

Following its premier performance in Quebec City, Chant national was performed frequently throughout French-speaking Canada. The first recorded version of it being played in English-speaking Canada was for the royal visit to Toronto in 1901, of the Duke of York and Cornwall - the future King George V of England.

Several English literal translations of the French text were submitted over the years, but were dull and uninspiring. Finally in 1908, Judge Robert Stanley Weir wrote and English text that was considered impressive and moving. His four verses, though not a literal translation of the original French verses, became recognized as the accepted English version of the anthem, and the name became O Canada.

One hundred years after it was first sung, Chant national, renamed Canada, became our official national anthem by the National Anthem Act, passed by Parliament on June 27th, 1980. The melody composed by Calixa Lavallee remained the same. The French text written by Judge Adolphe-Basile Routhier was left unchanged. The English text written by Judge Robert Stanley Weir, however, was changed somewhat. Originally, Weir had written "Stand on Guard" five times. This was reduced to three times, with "From far and wide" being inserted in bars 12 and 13, and "O Canada" being inserted in bars 21 and 22. Also, "God keep our land" replaced "O. Canada" in bars 17 and 18. On October 13th, 1970, the copyright to the Weir text of O Canada had been sold to the



***Calixa Lavallée (left) wrote the melody for Chant national and Adolphe Basile Routhier (right) provided the words in French. It was published as a national anthem in April, 1880.***

Crown, for a token sum of $1. The words and music of O Canada were now in the public domain.

Up until that time, O Canada had often been played together with God Save the Queen (being recognized as our royal anthem). To commemorate this occasion, and the anthem's centenary, the Canadian government issued two special postage stamps on the 18th of June, 1980.

The original copy of Chant national has never been found. However, two copies of the first edition are known to exist - one in the archives of the Seminaire de Quebec, and the other in the faculty of Music at the University of Montreal. The home in which Calixa Lavallée lived when he composed the anthem, is at 22 rue Couillard, near City Hall.

In 1991, broadcaster Ross Carlin of Orangeville, Ontario appealed to Canadians for a new arrangement of our national anthem More than two hundred musicians and performers from across the country responded. Three new arrangements were created: one orchestral, one in French and one in English. The O Canada Foundation recorded the arrangements, and distributed them to over 14,000 schools in Canada.

O Canada - what a beautiful anthem.

O Canada - what a beautiful country!

*Eugenia Powers*
*is a freelance writer*
*living in Hamilton, Ontario*

## Canadian Oath of Citizenship

I swear (or affirm)
That I will be faithful
And bear true allegiance
To Her Majesty Queen Elizabeth the Second,
Queen of Canada,
Her Heirs and Successors,
And that I will faithfully observe
The laws of Canada
And fulfil my duties as a Canadian citizen.

## O Canada!

Our home and native land!
True patriot love
in all thy sons command.
With glowing hearts we see
thee rise, the True North
strong and free!
From far and wide, O Canada,
We stand on guard for thee
God keep our land
glorious and free!
O Canada, we stand on guard
for thee.
O Canada, we stand on guard
for thee.

## О Канадо!

О Канадо,
наш дім і рідний край!
Вірну любов в дітей
своїх плекай.
Палкі серця твоє ім'я
твердинею зовуть;
З усіх сторін, о Канадо,
бережем твою путь.
Бог хорони край свободи;
На варті ми,
твої доньки й сини,
О Канадо,
на варті ми завжди.

## O Canada!

Terre de nos aieux,
Ton front estceint de fleurons
glorieux!
Car ton bras sait porter l'epee,
Il sait porter La croix!
Ton histoire est une epopee
Des plus brillants exploits,
Et ta valeur de foi trempee,
Proteger a nos foyers
et nos droits,
Proteger a nos foyers
et nos droits.

# РІДНА МОВА

Кожний народ, що дбає про своє сьогоднішнє і майбутнє, знає, до чого веде руйнування чи зрікання рідної мови. Це деградація, виродження, занепад. Тому люди завжди берегли свою живильну силу, криницю - Мову, з якої черпали сили для духовного здоров'я і наснаги. Слово завжди багато важить у людському житті. Як відомо, може впливає навіть на долю. Воно вмить змінює настрій людини, робить щасливим або ж нещасливим, радісним чи пригніченим.

Людина може володіти кількома мовами, залежно від її здібностей і прагнень, але найкраще, найдосконаліше людина володіє звичайно своєю рідною мовою. І це не тільки тому, що цією мовою, засвоївши її змалку, людина користується повсякденно, а й тому, що рідна мова - це невід'ємна частка батьківщини.

Голос свого українського народу є чарівний інструмент, на звуки якого відгукуються найтонші й найніжніші струни людської душі.

З рідною мовою пов'язані найдорожчі спогади про перше слово, почуте в колисці з материних уст, затишок батьківської хати.

"Як же мову ту забути, що нею учила, всіх нас ненька говорити, ненька наша мила?"
(С. Воробкевич)

Втрата народом мови - це трагедія всіх трагедій, бо тоді губиться весь попередній досвід, зазначений у ній. Культура змінює свій генетичний код, а народ відчужується від традицій, звичаїв, духу предків, потрапляє в іншу духовну атмосферу і свідомо чи несвідомо страждає, бо нація не може існувати без мови.

Збережімо для нащадків рідну мову. Діти - це наше майбутнє!

*Зіна Маєвська, Директор школи ім. Лесі Українки, Торонто*

*Thought is the blossom; language the bud; action the fruit behind it.*

*-Ralph Waldo Emerson-*

# Spirituality

# Ukrainian Pilgrimage 2010

*CONTINUED FROM LAST MONTH*

### Sunday Liturgy in Rovno

As the early morning sun shone warmly on the large city of Rovno, hundreds of pilgrims had already gathered in the Church of the Great Martyr George waiting for the arrival of their Archbishop, Bartholomew. Word had gotten around that the Archbishop would be serving at the monastery that morning and nearly five hundred people packed into the church waiting patiently for the service to begin.

We, along with Mother Mihaila and several other sisters, stood waiting outside with flowers as the Archbishop drove up. After greetings and blessings, we processed into the church where the crowds parted for us, just like the Red Sea. We were shown to a place up front, and again we sang parts of the Liturgy. Mother Christophora was asked to say a few words to the people after the Liturgy. With Fr. Alexander interpreting, the people stood rapt with attention as she spoke of Orthodoxy in America and how, as monastics, we are missionaries in our own country - how ORthodoxy is so new in America that many people do not even know that it exists or what monasticism is. She asked the people to pray for us and for the Orthodox Church in our land. Afterward we could hardly leave the church as the people, many with infants and children, eagerly pressed forward to be blessed by the American abbess. It was beautiful to see.

We were informed that there would be another play with local children directed by one of the sisters. This time a bubble machine had a part in the play, which the little children loved, but distracted them greatly for playing their parts! It was another memorable afternoon.

Later that week, we would again be with the Archbishop for the Vigil for the feast of St. George. When it came time for the anointing with oil, we watched Archbishop Bartholomew as one by one his flock approached him; carefully he anointed each one. He stood for over an hour anointing each person, sweat pouring down his face. What strength and stamina it takes to be a shepherd!

### Rest Days at St. Anne's Skete

The next few days were to include time for rest and reflection. We were all grateful for these days in the same place, not having to bump along the roads or take in so many new sights that make one feel a bit overloaded. Each day, we awoke to the sound of birds singing. Soon after, the church bells began to ring, announcing that the morning's first service would begin. It was impossible to sleep, so some of us decided to wander down to the church even though we had been told to eat, relax and sleep *only.* As monastics we cannot always resist the call to prayer!

The church has several outdoor loud speakers so that those who are not able to attend services may participate from wherever they are working. Even when no services are being broadcast about the grounds, we all experienced the fact that for these nuns, work *is* prayer, that there is really no separation between the two. One is formal and done in the church or in one's icon corner, and the other, whenever one's work is required to be done - both are good and pleasing to the Lord.

We learned a lot in those three days from the sisters of St. Anne's. We found a way of life that is seamless in

its ability to incorporate all things as beautiful work for God. We saw that each obedience was as important as another, and sometimes even took precedence over attendance at the church services - that no work however small was of less importance than another.

### To Gorodok

Finally we were on our way to the main monastery of St. Nicholas situation three miles from Rovno in the village of Gorodok. It was after nine o'clock and very dark when we drove over the bridge that spans the moat surrounding the monastery complex, through the gate and up the hill. What a sight met our eyes! There on either side of the walk stood two rows of young girls all dressed in black dresses and white head scarves and each holding a red candle. As we approached they began to sing - *and what a sound it was!* These were the students of the choir school directed by the nuns. As we walked between the girls they continued to sing until we reached the door to the monastery. There we were greeted by the sisters - not just as guests, but as if we were long lost relatives who had not been heard from in half a century!

It was at Gorodok that we spent our last days with Mother Mihaila and her nuns. They were wonderful days of observing the work of the sisters and the classes of the choir school. We saw the kitchen in which the sisters cook three meals a day for over 100 sisters, students and workmen combined. We viewed the prosphora bakery, where 2,000 small prosphora are baked each week, as well as the icon painting workshop, the sewing rooms and some of the cells and cloistered areas.

Each day we were in church with the sisters. For the Leavetaking of Pascha we were present for the 2:00 a.m. Liturgy - what an awesome night as we processed around the church singing the Paschal hymns for the last time that season.

### Homeward Journey

After a hearty breakfast later that morning, it was time to say goodbye. As we entered the church for the last time, it was packed full of nuns and students who had gathered to bid us farewell. It was a heart-rending moment as first Mother Mihaila spoke and then Mother Christophora addressed the sisterhood. Nobody wanted to part, knowing how many miles separated us and wondering whether we would meet again. There was not a dry eye in the place as we all hugged each other. But even as we drove off and the nuns disappeared from sight, we knew that our hearts would always remain bound together.

After spending our last day at the Kievan Caves, it was time to leave. I heaved a deep sigh as our plane took off, giving us our last look at the land of our pilgrimage. Though I was excited to be going home, I knew that part of my heart would remain with the nuns in Ukraine who had taught us so much, even without words. For me it was the monastics that had made this country dear. They showed me how to love, how to transform my work into prayer, and how to offer the important work of hospitality.

Sixteen hours later, we arrived safely in Ellwood City. We were greeted with singing, this time by our own sisters who welcomed us with roses and many hugs. On wobbly legs we walked into our humble chapel, grateful for this monastery that we call HOME!

*by Sister Martha*
*The Orthodox Monastery of the Transfiguration, Ellwood City PA*

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# Святі Кирило і Методій

Наша Свята Православна Церква відзначає пам'ять і вшановує святих Кирила і Методія за їхню апостольську працю між слов'янами як рівноапостольних учителів слов'янських. Апостоли в перші часи християнства проповідували всім народам Святу Євангелію, звіщали слово істини і вістку про осягнення спасіння. Святі Кирило і Методій в пізніших століттях, подібно як і апостоли, проповідували науку Христову серед слов'янських народів. В нашому народі збереглася велика пошана до святих апостолів слов'ян, Кирила і Методія, яка передається і до наших часів. На Ранній службі в нас співається величання, в якому ми підносимо їхні заслуги в проповідуванні науки Христової між слов'янськими народами: "Величаємо вас, святі рівноапостольні Методіє й Кириле, що всі краї слов'янські своїм навчанням просвітили і до Христа привели" (Величання). Також і в читанні Святої Євангелії ми чуємо слова Христові, що "Засвітивши свічку, не ставлять її під посудину, а на свічнику, і вона світить усім, хто є в хаті" (Матв. 5:15). Цими світильниками для нас є святі Кирило і Методій. Вони засвітили світильник віри, який просвічує дорогу нашому народові вже [понад] тисячу років. Кондак читається: "Вшануймо, вірні, двійко святих просвітителів наших, що

перекладом божественного Письма виточили нам річку віри істинної, з якої аж до цього дня, вдосталь почерпаючи, ми величаємо Кирила і Методія, що перед престолом Всевишнього стоять і щиро моляться за душі наші."

Хто ж були святі Кирило і Методій та коли вони проповідували Христову віру? Святі Кирило і Методій були брати. Народилися вони в Македонії в грецькому місті Солунь, або Тесалоніки, в родині воєводи Льва, який був воєнноначальником тієї околиці. Солунь міститься над затокою Егейського моря і у Візантійській імперії мало важливе політичне значення. В шостому столітті слов'яни, поширюючи свої поселення, зайняли Македонію, а місто Солунь стало двомовним містом. Батьки Кирила і Методія мусили бути грецького походження, хоч треба припускати, що мати була з слов'янського роду, бо Кирило і Методій не могли б опанувати так добре слов'янської мови, щоб пізніше могти все своє життя віддати для проповіді цією мовою науки Христової. Очевидно, що двомовність у Солуні та переважаюча більшість слов'ян у Македонії були спонукою воєводи Льва подбати, щоб його діти знали слов'янську мову.

Методій був старшим, а Кирило був наймолодшим з семи дітей Льва. Методій (це чернече ім'я) народився приблизно в 815 році. Він відзначався великою здібністю та готувався іти слідами батька, а це бути воєводою і займати становище в державній адміністрації. Він спочатку вчився в Солуні, а пізніше в Константинополі. Після закінчення навчання він отримав відповідальне становище префекта однієї із слов'янських провінцій Візантійської імперії. На цьому становищі він пробув десять років. Одначе для Методія життя в славі і почестях не було приваблюючим і він рішив залишити його та знайти спокій для душі в монастирі на Олимпі в Малій Азії.

**Святих Рівноапостольних Кирила і Методія**

Наймолодший син Льва, Констянтин, народився наприкінці 826 року. Він відзначався жвавою вдачею і незвичайними здібностями. Через особливий талант та великі успіхи в науці його було взято до придворної академії, де він виховувався з майбутнім імператором Михаїлом. Констянтин свої здібності поєднував з наполегливістю в науці, а тому він швидко опанував як світські, так і духовні науки. Особливо він любив філософію і богословіє. Легко йому давалося навчання різних мов. Коло 847 р. Констянтин успішно закінчив науку. Йому пропонували високі становища, одруження із дівчиною знатного роду і стелилась успішна кар'єра в державній адміністрації імперії. Також і його не вабила слава світу і він вибрав ту саму дорогу, що і його старший брат Методій. Він потайки вступив у монастир і там прийняв чернечий постриг із ім'ям Кирила та священичий сан. Його ледве знайшли через кілька місяців і умовили повернутися до столиці, щоб бути світильником не під посудиною, але на ставнику. Спочатку Кирило був бібліотекарем при соборі Св. Софії та секретарем констянтинопольського патріярха, а пізніше його покликано на становище вчителя філософії в придворній академії. За мудрість і успішне викладання філософії його прозвано філософом, що увійшло в пізніші слов'янські документи.

Коли Сирію завоювали сарацини, вони почали переслідувати християн, а особливо виступали проти вчення про Св. Тройцю. У посольстві Візантійського імператора до сарацинів був і Кирило Філософ, який навернув їх на християнську віру. Про це у шостій пісні на Утрені ми співаємо: "Як глибина морська, неосяжний для розуму і невимовний словами, Бог наш - казав ти, премудрий Кириле, агарянам, що сперечалися з тобою. Оту глибину щоб переплисти на хитких човнах свого розуму, хто відважується, то одні потопають, попадаючи в оману й єресі...". Кирило повернувся переможцем до Констянтинополя, але відмовився від всіх почестей і обов'язків у столиці і пішов до свого брата Методія в монастир. Після довгих років розлуки з братом, Господь їх звів разом, щоб провадити подвижницьке життя в пості, молитві і читанні Святого Письма.

Коло 860 року брати Кирило і Методій мусили залишити свій монастир, бо імператор Михаїл і патріярх Фотій покликали їх до апостольської праці. В той час від хозарського кагана було посольство у Констянтинополі з проханням прислати "мужа мудрого" для проповіді християнської віри серед хозар. Хозарське ханство простягалося в той час від річки Волги до річки Дону та країв Кавказьких гір. Дорога їх вела через Крим та південну частину України. В Херсонесі, в Криму, недалеко теперішнього Севастополя, святі Кирило і Методій затримались на якийсь час. Тут вони вдосконалювали своє знання мови. В Херсонесі св. Кирило знайшов переклад Св. Євангелії і Псалтир на мові слов'ян, які жили на Криму та на теперішній території України. Там також вони зустріли чоловіка, який розмовляв та читав тією мовою. Зацікавився св. Кирило тією мовою, вивчав її та почав нею говорити, так, що багато дивувалися, що їхньою мовою проповідував св. Кирилко християнську віру. Можливо, що ця його зустріч з Євангелією і Псалтирем на слов'янській мові навела на думку в необхідності перекласти Святе Письмо на слов'янську мову.

Місія святих Кирила і Методія серед хозар була успішна. Хозарський каган і багато людей з ним увірували і були охрещені. Св. Методій списав науку між хозарами і розділив на вісім слів. Через Херсонес брати Кирило і Методій повернулися до Констянтинополя.

Вістка про апостольську ревність братів Кирила і Методія та про їхню проповідь Євангелії у слов'янській мові та знання інших мов рознеслась по всіх краях. В 862 р. до Констянтинополя прибуло посольство від моравського князя Ростислава з проханням прислати братів Кирила і Методія для проповіді Христової віри. Християнську віру проповідували німецькі католицькі місіонери, але їхньої мови на Моравії (теперішня територія Чехословаччини), а також служби по-латинскому люди не розуміли. Для святих апостолів слов'ян Кирила і Методія нелегким це було завданням, бо не було ані книжок у їхній мові, а також не вміли вони і читати. "Проповідувати усно, - говорили вони, - це все одно, що на піску писати: швидко все забудеться. Обов'язково треба дати слов'янам Слово Боже, написане їхньою мовою". Після сорокаденного посту вони взялися до праці перекладу. Св. Кирило створив слов'янську азбуку і почав перекладати з грецької мови на слов'янську. В цій праці допомагав йому брат Методій. Вони переложили недільні Євангелії, Апостоли, Псалтир, Часослов, Служебник та інші богослуження. Підготовившись, вони весною 863 р. вирушили в нову апостольську подорож. По дорозі в Моравію святі Кирило і Методій зупинилися в Болгарії, де також проповідували Христову науку на зрозумілій слов'янській мові та навернули князя Бориса та його народ до християнської віри. Прибувши в Моравію, князь Ростислав пирвітав братів Кирила і Методія. Тут вони розпочали ревну апостольську працю. Проповідували Слово Боже і багато людей увірувало та хрестилося. Що найголовніше, брати Кирило і Методій закладали школи та вчили дітей грамоти, а тим приготовляли майбутніх пастирів та своїх помічників у поширенні віри серед слов'ян. Для своїх шкіл вони склали підручники, дальше перекладали потрібні книжки на слов'янську мову.

Слава про святих Кирила і Методія та про їхню працю швидко рознеслась по Моравії та інших слов'янських краях. Це привело до того, що німецькі католицькі місіонери мусили забратися з Моравії. Це викликало велике незадоволення в німецького духовенства і вони звинувачували святих Кирила і Методія в єресі за те, що вони проповідували і служили по-слов'янському. Латинники твердили, що молитися і славити Бога можна лише на мові еврейській, грецькій і латинській, бо в цих мовах Пилат наказав прибити напис на хресті Ісуса Христа. Святі апостоли слов'ян Кирило і Методій говорили, що в День П'ятидесятниці апостоли Христові навчені Духом Святим, пішли у різні краї проповідувати Євангелію різними мовами. Щоб припинити суперечки між християнами в Моравії, святі Кирило і Методій відбули подорож до Риму. Тоді ще не було розподілу Церкви Христової на східню і західню, хоч вже виникли великі різниці між західніми і східніми християнами. По дорозі до Риму святі брати Кирило і Методій зупинилися в Паноні в 867 р. і пробули там півроку та навчали і залишили своїх учнів на прохання князя Коцела.

Прибувши до Риму, святі Кирило і Методій переконали папу Адріяна II про потребу проповідувати, служити по-слов'янському, щоб навернути слов'ян до Христової віри. Папа осудив їхніх противників, як триязичну єресь. Для св. Кирила це була остання земна втіха. Він, стомлений тяжкою працею та терпіннями за віру, упокоївся на 42 році життя,

14 лютого 869 р. в Римі. Там його і поховано.

До Моравії і Панонії повернувся уже сам св. Методій в єпископському сані. Він продовжував апостольську працю свого брата св. Кирила між слов′янами. В 870 р. німці захопили Моравію, вибравши очі князеві Ростиславові, ув′язнили його, де він незабаром і помер. Також Зальцбурський архієпископ ув′язнив і св. Методія. Учень святих Кирила і Методія, чернець Славомир, підняв велике повстання і Моравія була звільнена від німців. На початку 873 р. був звільнений і святий Методій із в′язниці. Він дальше займався апостольською працею між слов′янами. В 882 р. від відвідав Констянтинополь, і повернувшись на Моравію, закінчив переклад на слов′янську мову Біблії і Номоканон. Він спочив 6 квітня 885 р. на сімдесятому році свого життя і поховано його у Велиграді на Моравії.

Святі апостоли слов′ян Кирило і Методій належать до найвидатніших постатей в історії Церкви та великих святителів слов′ян. Майже від початку їх почали шанувати як святих. Православна Церква їх канонізувала як святих, майже відразу після їх упокоєння і впродовж століть шанує їх як своїх великих просвітителів, рівноапостольних учителів, подвижників і прославлених Божих угодників. На Утрені, в день їхньої пам′яті, ми завжди співаємо: "Просвітителів наших пам′ять побожно святкуючи, вірні, вдячно взиваймо: радуйтеся, світичі пресвітлі, що світом істинної віри краї слов′янські просвітили; радуйтеся, пастирі добрі, що вівці словесні, розсіяні, докупи зібрали і до Начальника пастирів, Христа, привели, Його ж величаючи, ми вас прославляємо" (На Хваліте).

Готуючись до святкування Хрещення нашого народу за св. Володимира Великого, повинні у великій духовній пошані згадувати пам′ять і святих рівноапостольних Кирила і Методія. Їхня апостольська праця просвітила і наш народ, а їхні учні проповідували Слово Боже нашим предкам у мові, яку вони добре розуміли. Ми молимося до святих Кирила і Методія, щоб вони молили Бога за нас з такою відданістю, як вони проповідували Слово Боже нашим предкам. Амінь.

*Протоієрей Тимофій Міненко*

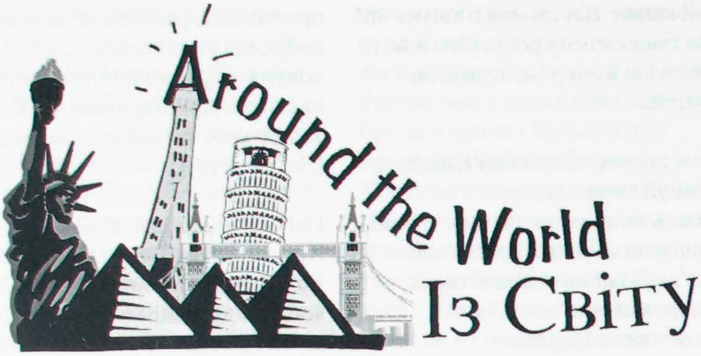
# Sts. Cyril and Methodius

The brothers Cyril and Methodius are most renowned for the development of the Glagolitic alphabet that was used to bring literacy and Christian literature to the Slavs in their own language. With further development by their disciples it became the Cyrillic alphabet, which is now used by many of the Slavic peoples. However, the work of the brothers in translating the Holy Scriptures, the services, Nomocanon, and other Christian literature into Slavonic has been the greatest example of Orthodox missionaries bringing Christianity to the peoples of the world.

While events only a few decades after the death of Methodius seemed to destroy their work in Moravia, their work became the foundation of Slavic civilization in eastern and south-eastern Europe and provided the language footings for the missionary efforts in the coming centuries. It is this continuation of the practice of the Holy Apostles of speaking of Christianity in the languages of all the nations that Ss Cyril and Methodius are remembered as equal to the apostles. It is to this heritage that the revived Orthodox Church in the Czech Lands (Moravia) look as their origins.

*O Cyril and Methodius,*
*inspired by God,*
*You became equal to the*
*Apostles by your life.*
*Since you were teachers*
*of the Slavs,*
*Intercede with*
*the Master of all*
*That He may strengthen*
*all Orthodox peoples*
*in the True Faith,*
*And that He may grant*
*peace to the world*
*And great mercy*
*to our souls.*

Tropar, Tone 4




# MP Joy Smith Marks One Year Anniversary of Child Trafficking Law

On June 29, 2011, MP Joy Smith reflected on the first anniversary of the Royal Assent of Bill C-268, An Act to amend the Criminal Code (minimum sentence for offences involving trafficking of persons under the age of eighteen years).

"Getting this legislation through Parliament was a difficult journey," says MP Joy Smith. "I am so grateful to the many Canadians who joined me in this battle. Today, young victims of trafficking in Canada have a much greater certainty that their pimps and human traffickers will receive serious jail time."

One year ago on June 29, 2010, Bill C-268 officially became law and created a new Criminal Code offence specifically targeting child traffickers. Under s. 279.011 of the Criminal Code, child traffickers are faced with a minimum sentence of five years imprisonment for trafficking a minor in Canada and a minimum of six years imprisonment for cases with aggravating factors.

"This new offence has already used in human trafficking cases over the past year where youth under the age of eighteen were trafficked and exploited," said MP Joy Smith. "Traffickers are starting to realize that Canada will not accept the exploitation and sale of our children and any attempts to do so will be met with stiff consequences."

The 2011 U.S. Trafficking in Persons Report released on Monday June 27, 2011, by U.S. Secretary of State Hillary Clinton also recognized the adoption of Bill C-268 as one of the key developments in efforts to combat human trafficking in Canada.

Introduced on January 29, 2009, by MP Joy Smith, Bill C-268 attracted broad national and international support. On September 30, 2009, Bill C-268 was adopted by the House of Commons with the bi-partisan support of Conservative and Liberal MPs and most NDP MPs. On June 17, 2010, Bill C-268 was adopted by the Senate of Canada.

Bill C-268 was the first Private Members' Bill to be passed by Parliament during the 40th Parliament. The passing of Bill C-268 is even more significant since it amends the Criminal Code. Prior to this legislation, only 14 Private Members' Bills containing Criminal Code amendments have been adopted by the Canadian Parliament since Confederation.

The demand for Bill C-268 arose from a number of human trafficking convictions involving minors where the offender received insignificant sentences. For example, Michael Lennox Mark was convicted on November 10, 2008, for selling a 17- year-old girl for sex. He received a two- year sentence but only spent a week in jail following after his conviction due to the credit of pre-trial custody.

MP Joy Smith has been recognized as a leading expert and speaker on the issue and is working at the national and international level to end human trafficking. Since being elected, MP Joy Smith has advocated for a national action plan to be implemented to combat human trafficking in Canada. In 2007, MP Smith saw her motion M-153, which urged the development of a comprehensive national plan, unanimously passed by the Parliament of Canada.

Last September, MP Joy Smith released a proposal for a National Action Plan to Combat Human Trafficking called Connecting the Dots. This proposal for a national action plan has been strongly endorsed by law enforcement, agencies and victims groups across Canada. The proposal for a National Action Plan has also been adopted by the Conservative election platform in the recent federal election.

# World Federation of Ukrainian Women's Organizations

**2011 Report to the Ukrainian Women's Association of Canada**

***presented by Orysia Sushko***

The World Federation of Ukrainian Women's Organizations (WFUWO) was founded in November 1948. It is an international federation of 28 non-profit women's organizations from 12 countries spanning four continents, and coordinates their efforts on global issues. The WFUWO supports cultural, educational, humanitarian and social programs, and advocates the advancement of the status of women, their families and children. WFUWO upholds the principles of political and religious tolerance, and universal human rights. UWAC joined WFUWO in 2003 as a result of a motion passed at the national convention.

WFUWO works closely with and maintains communications with other international organizations and the UN community on projects of common interests. WFUWO is a non-governmental organization in consultative status with the Economic and Social Council of the United Nations and with UNICEF.

WFUWO and member organizations' activities include:
- raising funds for and administering scholarship programs for children in less developed countries, including Eastern Europe and South America;
- providing medication, vitamins, food, clothing and medical equipment for the victims of natural and human-caused disasters, e.g. victims of the Chornobyl nuclear meltdown;
- supplying materials, supplies, clothing, healthcare products, food and vitamins to schools and orphanages;
- establishing pre-school centers for children of working women;
- conducting seminars and workshops for the advancement of equal rights for women in our society and thus stimulating women's interest in self-improvement and development;
- addressing the most current human rights violation: the trafficking of women and children throughout the world;
- publishing a quarterly magazine "Ukrainian Woman in the World" in English and Ukrainian that includes articles about the work and programs of the United Nations and its support systems as they pertain to issues dealing with women, children, families and the environment.

Officers are elected for a 5-year term at a World Congress of the WFUWO, with the next Congress to be held in the year 2012. The current president is Maria Szkambara, who is presently serving her second term. In addition, annual meetings and regional conferences are held to review progress, discuss issues and plan strategies. Due to the activities of the current administration in Ukraine letters have been written to voice the concern of the WFUWO on issues relative to the closing of some Ukrainian Schools and other pertinent societal issues.

As the official representative from UWAC I attend monthly meetings and specific committee meetings held in the office in Toronto. Presently I serve on the executive as the "english" corresponding secretary, which requires me to deal with related correspondence, as well as respond to and write letters relative to issues of concern to women globally. Letters are directed to specific government agencies as well as to the International Council of Women.

At the Congress held in 2007 it was indicated that it was UWAC's turn to fill the position of Recording Secretary, which Martha Cechosh (UWAC Toronto) accepted, and as well, we were required to appoint a member to the Auditing committee, a position which Helen Scherbluk (UWAC, Etobicoke) accepted. These executive positions, along with mine, are in effect until the next Congress to be held in 2012.

I also Chair the committee dealing with the "Trafficking of Humans", I organized a roundtable on that topic for the annual meeting to be held in Lviv, Ukraine, August 18 and 19th , 2009. The "Blue Heart Campaign", which was established to create an awareness of the atrocity of Trafficking of Humans throughout the world, as set out by the United Nations, was launched during the roundtable. I chaired a similar roundtable last August of 2008 during the World Congress session held in Kyiv, Ukraine. I presented on the topic at the Eastern Canada USRL Convention in Toronto, August 2010, as well as in Chicago USA in October, 2010. A session to be held in Toronto in November 2011 is presently in the planning stage. As chair of the WFUWO's committee I also serve as a member of the Taskforce to Stop Human Trafficking, established by the Ukrainian World Congress.

The agenda of this year's annual meeting held in Lviv, Ukraine includes the usual executive reports as well as reports from member organizations, including one from UWAC. A portion of the meeting is devoted to carrying out the resolutions passed at last year's meeting, specific to the role of women in society, both in Ukraine and globally. At the request of the WFUWO executive I have prepared and will present a paper on "The effect of the Women's Movement on Gender Issues", which will be published in an upcoming issue of Promin. It is my distinct pleasure to represent our UWAC national president at WFUWO.

Zennia Yuzik
National UWAC President

In this, my last report, I wish to greet our His Eminence Metropolitan Yurij, His Grace Bishop Ilarion, His Grace Bishop Andriy, all our clergy and faithful of the Ukrainian Orthodox Church of Canada, and wish everyone a joyful, relaxing summer. May the Lord bless all of you with His abundance.

I look forward to our USRL Convention in August where we will meet, renew friendships and make new friends, participate and make decisions which will carry our organizations for the next two years. May the Lord guide us and help us in our deliberations.

## My Reflections on the 85th Anniversary of the UWAC

This year marks the 120th Anniversary of the arrival of the first Ukrainian pioneers in Canada. These first settlers were soon followed by others, so that by 1914, there were some 200,000 people from Ukraine in Canada. They came to seek freedom and a better life for themselves and their children. They had a strong sense of identity, settling in colonies, and very soon after arriving, they began to construct churches, schools, and "Narodni Domy" or National Homes.

It did not take long for these new Canadians of Ukrainian descent to realize that their children and grandchildren, born in Canada, were removed from the religion, language, culture, and traditions of the old homeland. Thus, under the leadership of some influential people, they founded the Ukrainian Greek Orthodox Church of Canada, and formed organizations which would enable them to ensure that their children would grow up knowing the heritage of the people they came from. They realized that our people needed to be organized in order to stay strong and united, working together for the common goals of perpetuating and keeping their Ukrainian Orthodox faith, and of preserving and promoting their Ukrainian culture and heritage.

It is my firm belief that our Church and these USRL organizations are the "glue" which have held our Orthodox people together. Canada is a vast country, and, as our people are scattered across that vastness, we would not have had the reasons nor the opportunity to meet, or to work together. The Sobors of the UOCC, the biennial USRL Conventions - both National and Provincial - have kept us united, working toward common goals, keeping us strong, and helping us to become a recognized group in Canada. Our predecessors have left us a legacy we can be proud of. Now our responsibility is maintaining and passing on this legacy to future generations. We pray for guidance so that this can be accomplished.

During the earlier years, the young people tended to stay within their communities, and it was relatively easy to carry on church and organizational life with the youth very much involved. However, with the passage of time, young people began migrating to the cities for school or work. Gradually the populations of the rural areas decreased, therefore today many places have ceased to exist. Most of the young people are in the cities, but unfortunately, very few of them are still within our UOCC or our organizations. The reasons people cite for this absence are many and varied. I do feel, though, that the last two generations have failed somewhat to instill in our youth that interest, that passion, that devotion to our church and the organizations which have served our people so well. As well, there are so many outside influences that entice our youth away, and this likely is the most significant reason we are losing them. Today for

instance, sports play a large part in everyone's life, in fact I would venture to say that for some, sports have become the new "religion". This is most unfortunate, because, when people get used to staying away from Church, it becomes the way of life for them, all that they learned fades away and loses importance. How sad that so many forget that the Church is the only gateway to Salvation. My only hope is that somehow we might still be able to turn that tide, and help them to recapture some of that feeling and desire to know who they are, where they came from and where they belong.

Reflecting on our "Report Card", the UWAC has indeed passed with flying colours. Our achievements of the past 85 years are many and varied. First and foremost, we have, and continue to, faithfully support our Ukrainian Orthodox Church in every way possible. We have given various financial support, from paying out church mortgages to furbishing and decorating churches, buying supplies, equipment, even in some cases paying utilities. UWAC members have always served as "Sestrytsi", and as "Prosphornytsi". Our members have, among other tasks, served on Church Executives; organized, supported, and taught Sunday School; compiled Sunday School material; served as cantors; been Sobor delegates; and served on Consistory Boards.

The UWAC Branches have, and continue to, financially support a variety of causes. It is not possible to list them all, however, the list includes Ukrainian publications; the Institutes; St. Andrew's College; UOCC Foundation; SUS Foundation; Church Camps; CYMK/UOY; Ukrainian Schools; Aid to Ukraine; sponsoring orphans in Ukraine; hospitals in Ukraine; Ukrainian Social Services; Project Liubov; and various charities throughout Canada.

Seventy-five years ago, forward-thinking UWAC members had a dream of creating a Ukrainian Museum, and began collecting artifacts. In 1941, the Ukrainian Museum of Canada of the Ukrainian Women's Association of Canada, which was housed at the Petro Mohyla Institute, was officially opened. In subsequent years, the collection out-grew its space at Petro Mohyla, and plans were made to construct a museum building. In 1979 the Official Opening of the new UMC building in Saskatoon was celebrated. We also have a UMC Branch Museum in each province or region. Today, the worth of our Main Branch Museum, together with the Branch Museums is in the millions of dollars.

We can, and should be, proud of all our achievements. Let us carry on with Christian love in our hearts, setting good examples, and striving continually to be good role models for our young people. Let us not dwell on the negative which we sometimes encounter, but continue walking on the right path as we have done until now. Do not let ourselves succumb to criticism and be drawn into petty differences. We have not done wrong to anyone, or to any Institution.

There is no one to take our place and carry on the work we are doing if our organization were not here. Let us have faith that if we keep on in this way, the Lord will bless us and our work, and will continue helping us with the good deeds we have done throughout the 85 years of the existence of our organization.

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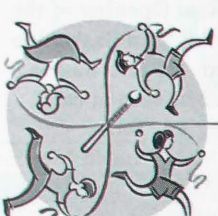


# For Our Children
# Нашим Дітям

## РОМАШКИ

*Марія Познанська*

На стрункій високій ніжці
Біля річки, на дужку,
У косинці-білосніжці
Стрів я квітоньку таку.

Ясним оком жовтуватим
Усміхалася мені.
Я хотів її зірвати,
А бджола сказала: - Ні!

## ОСИПАЄ ЛИПА ЦВІТ

*Василь Шевчук*

Із гнучких тоненьких віт
Осипає липа цвіт.
Позліталися джмелі,
Ловлять цвіт аж при землі.

Бджіл зібрався цілий рій:
- Дужче, сонечку, пригрій! -

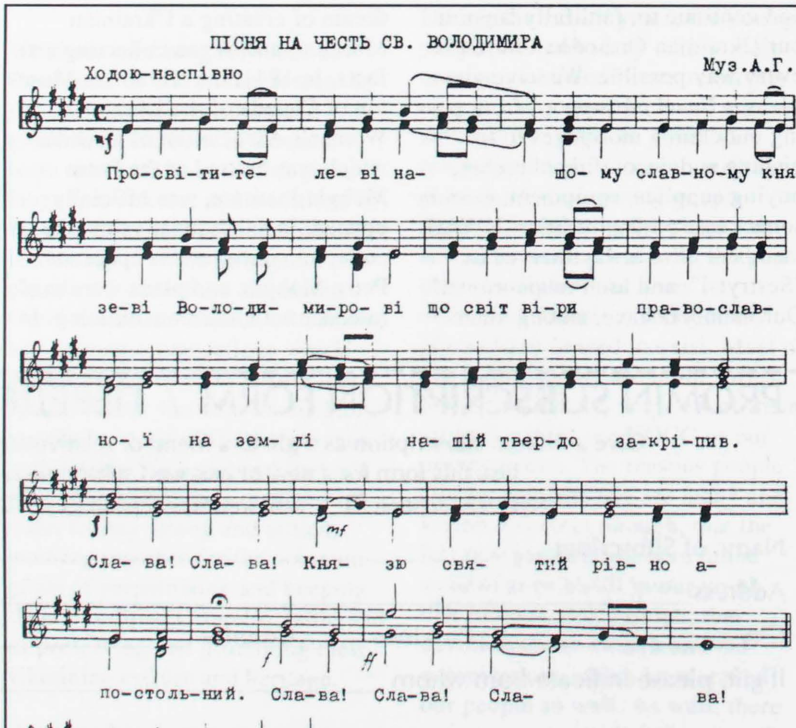
Розгулись на всі лади:
- Хмарко, цвіту дай води!
Хай погріється нап'ється
І на вітах зостається. . .

Дощ почув і випав рясно,
Усміхнулось сонце ясно,
І на липі цвітряснів
Після того кілька днів.

## МУХА-ЗВІР

*Платон Воронько*

Сіра муха-цокотуха
Сіла Грицеві на вухо.
Грицик чує - щось дзижчить,
Та як крикне: "Звір гарчить!"
І сміються всі з тих пір,
Що для Гриця й муха звір.



Громадська Хроніка

Community Events

# Pysanka Mosaic Unveiled at 50-Year Celebration

L to R: Mary Ann Euchuk, President; Dr. Geraldine Nakonechny, President Alberta Provincial UWAC; Zennia Yuzik, National President, UWAC; founding members Sophie Turta, Stephania Krikun, Marie Magega, Mary Popowich and Sophie Pawliuk

Green Holidays, Pentecost, what a perfect time to celebrate a 50th anniversary! On March 12, 1961 ten women from the newly formed St. Michael the Archangel Church in Edmonton met and formed a new branch of the Ukrainian Women's Association of Canada (UWAC). This new branch, the Kniahynia Ol'ha Branch, celebrated their 50 anniversary on Pentecost Sunday, June 12, 2011. Women arrived at the church wearing Ukrainian blouses, were greeted at the door by President Mary Ann Euchuk; 1st Vice President Dorothy Stachniak and 2nd Vice President Mary Ann Palamarek and were each given a live corsage. The Divine Liturgy was enhanced with the presence of Bishop Ilarion, Bishop of Edmonton and the Western Eparchy; Rt. Rev. Mitred Archpriest Fr. Nicholas Rauliuk, St. Michael's Parish clergy and Rt. Rev. Mitred Archpriest Fr. Stephan Semotiuk from St. John's Cathedral. The clergy were assisted by Rev. Deacon Anton Lakusta, Sub Deacon Jim Kapustinsky and Altar server, Christian Foote; Will Skrypnyk and Matthew Hnatiw. The Axios Choir, under the leadership of Boris Derow, an all men's choir of 15 men sang the responses. The church was filled to capacity. The parishioners were very moved with the interaction of clergy and choir singing the Divine Liturgy, the special Pentecost prayers, the Vichnaya Pamyat for the deceased members and in jubilation Na Mnohi Lita for all current UWAC members as they all stood at the front of the church holding candles.

Everyone proceeded to the hall for dinner. Master of Ceremonies, Dorothy Stachniak, Past President and 1st Vice President of the Kniahynia Ol'ha Branch welcomed the guests, Father Nicholas asked the Axios choir to sing the Lord's Prayer and His Grace Bishop Ilarion gave the blessing. The Men's Society provided wine for all 170 guests and Father Nicholas presented a toast to the women in honor of their 50th.

During dessert and coffee a Power Point presentation was shown featuring a brief history of the work the women in this local have done since 1961 to the present. Featured were pictures of past anniversary celebrations, women's 80th birthday celebrations, Women's Wellness events and of course lots of pyrohy making work bees.

We were very fortunate to have with us two original members from the very first organizational meeting in March 1961. Sophie Pawliuk was the very first treasurer, a position she held for 17 years. She had taught Sunday School for 13 years, been vice president, served on the benevolent com-

mittee, bazaar committee, Ukrainian School Committee, Audit Committee and was treasurer of the Alberta Provincial UWAC. Mary Popowich is the second surviving member of the original 10 founding members. By the end of 1961, Marie Magega, Stephania Krikun and Sophie Turta joined this branch. These five women received a bouquet of roses from Branch President Mary Ann Euchuk and 2nd Vice President Many Ann Palamarek. These women were joined by Provincial President, Dr. Geraldine Nakonechny and National President, Zennia Yuzik in cutting the 50th anniversary cake. Frances Tarnowetz has been with the Ukrainian Women's Association for 41 years and is the only woman in the parish to have received the prestigious Hetman Award. She briefly outlined the branch history, sharing with the audience experiences from the past of having to cook food at home and transport it to Calder Hall for a function, stories of an active young people's CYMK group and the general perseverance of the women to make this a successful parish.

In the past 50 years there have been 18 presidents. The following past presidents were present: Frances Tarnowetz, 5 years; Jean Zotek, 3 years; Helen Repka, 5 years; Shirley Wozimirsky, 4 years; Dorothy Stachniak, 5 years and the current president is Mary Ann Euchuk who is president for the 6th year.

In the Beginning … In 1961 ten women from the newly developed parish of St. Michael the Archangel gathered to form a new branch of the Ukrainian Women's Association of Canada. Half a century later we celebrated the 50th anniversary.

The egg, the beginning of a new life and specifically the Ukrainian Easter Egg is full of symbolism representing the journey of life, Christianity and most importantly the resurrection of Jesus Christ at Easter and life everlasting. It is with these thoughts in mind that the Kniahynia Ol'ha women have chosen to use the Easter egg as the centre of their celebration. Women were asked to donate Easter eggs. A total of 17 dozen or 217 eggs were donated. Artist Dave Wasylyshen from Winnipeg was commissioned to create a large mosaic with these eggs. These eggs were carefully cut and formed into a large mosaic.

Today… the master piece was unveiled by President Mary Ann Euchuk and Rev. F. Nicholas, Artist Dave Wasylyshen, and was blessed by His Grace Bishop Ilarion. It is the hope that the work of this branch will be carried on Forever. Bishop Ilarion gave his greetings with thanks and a blessing to all UWAC members. On behalf of Metropolitan Yurij, he presented the women with a 50th Anniversary Metropolit's Hramota.

Dobr. Jeannette Rauliuk introduced the artist, Dave Wasylyshen. The Wasylyshen family have worked with Easter Eggs for over 30 years, creating clocks, framing Easter Eggs, and cutting them to form beautiful mosaics. David's father Ted taught him the basics of cutting Easter Eggs forming them

Anniversary Committee: Mary Ann Euchuk, President; Dorothy Stachniak, 1st Vice President; Dave Wasylyshen, Artist; Fr. Nicholas and Dobr. Jeannette Rauliuk; Shirley Wozimirsky, Francis Tarnowetz, Ruby Holowaychuk

Stage Decoration

Bishop Ilarion is presented with a Pysanka Mosaic by Artist Dave Wasylyshen and his wife Deanna

Zennia Yuzik,
National President UWAC

into mosaic masterpieces. He now incorporates stained glass into his work. His mosaics are now in every Canadian province, several American cities, Japan, Singapore and Hong Kong.

Dave Wasylyshen explained his plan for creating this very special mosaic for the Kniahynya Ol'ha Branch. The Mosaic in the diamond shape with lines running top to bottom and side to side or the simplest form of the star/cross represents four cardinal points of reality or four stages of life: child, youth, man and elder. The centre of the mosaic features the UWAC logo, the Smoloskyp, (flaming torch) surrounded by 13 half embedded pysanky which represent Christ and his 12 apostles. The "X" design represents the cross St. Andrew was crucified on. Ten smaller embedded circular tops of pysanky are in honour of the ten original founding members. This is the largest mosaic that Dave has done. This mosaic has been on display at the Ukrainian Museum in Saskatoon February, March and April of this year and the reviews have been outstanding. He described that this mosaic was very difficult to part with and that it was "like your first born leaving home for the first time." A greeting card has been printed of this mosaic and is on sale at St. Michael's Parish. (www.uocc-stmichael.ca) In closing he asked His Grace Bishop Ilarion to come forward and presented him with a small specially designed mosaic. This was an absolute honor for His Grace and a wonderful surprise for everyone.

The guest speaker, Zennia Yuzik, National President of UWAC presented a history of how and where the Ukrainian Women's Association originated. Dedicated Orthodox Parish women in Saskatchewan and Manitoba developed the basics of UWAC and branches were later formed in other provinces. The highest membership is in the prairie provinces. Congratulatory greetings were brought by Dr. Geraldine Nakonechny, President of the Alberta Provincial UWAC, Mack Skoreyko, President of the Men's Society and Rev. F. Stephen. On behalf of the Parish, President Andy Feniuk presented the Branch with a 50 year plaque marking this very special occasion with Mary Ann Euchuk accepting it on behalf of the Princess Ol'ha Branch.

The hall stage featured seven mannequins dressed in 100 year old Ukrainian shirts, skirts and accessories. The costumes were from the private collection of Dorothy Stachniak, Dobr. Jeannette Rauliuk and Mary Ann Euchuk. The tables were decorated with potted silk gerbers and rose bowls of Easter Eggs thanks to the hard work of Dobr. Jeannette Rauliuk. The meal was catered by parish member and chef, Jim Kniazky.

Many favorable comments have been received. Lesia Perritt, President of the Women's Auxiliary from St. Andrew's writes: "...an uplifting Divine Liturgy, dinner and unveiling of the unique Pysanka Mosaic. The theme of your celebration was wonderfully represented ..." Dr. Geraldine Nakonechny, President of the Alberta Provincial Executive wrote "...an exceptionally unique and impressive tribute to members of your organization past and present. " She also said "...demonstrated to be a true labor of love."

We sincerely thank our guests for supporting our branch and joining the festivities for our 50th anniversary. As our Mosaic is now at home and mounted in a permanent place, we invite everyone to come and see In the Beginning... Today... Forever.

*Respectfully written and submitted by*
*Dorothy Stachniak, Past President*
*and 1st Vice President*

# Recognition Banquet celebrating Rt. Rev Mitred Archpriest William Makarenko's 30 years of Pastoral Service

January 23, 2011 was a most joyful and memorable day for the Ukrainian Orthodox Cathedral of St. Vladimir in Hamilton, Ontario. On this day, friends and family gathered to recognize and honour Rt. Rev. Mitred Wasyl Makarenko for his 30 years of pastoral service to the Ukrainian Orthodox Church of Canada, and almost six years as the pastor of our Cathedral in Hamilton. The honour was equally extended to dobr. Larysa, who has worked together with him in full partnership. As they, themselves proclaim, they are indeed a team; a fact which is clearly evident in our parish life.

Following a Moleben in the Cathedral served by Rt. Rev. Mitred Archpriest Bohdan Sencio, Rt. Rev. Mitred Archpriest Volodymyr Makarenko and Rev. Fr. Deacon Borys Melnyk, family and guests moved to the Cathedral Auditorium for the formal recognition event. Fr Wasyl and Dobr. Larysa were greeted at the entrance to the auditorium by parish president, Orysia Sushko, and the youth of the Cathedral in the traditional Ukrainian manner, with bread and salt. The procession to the head table was led by the youth with a joyful rendition of the traditional Ukrainian greeting song, "Zelene Zsyto, zelene", accompanied by Taras Sobolewsky on the accordion.

In her welcoming remarks, MC Orysia Sushko expressed gratitude for God's will that Fr. Wasyl and dobr. Larysa were assigned to the Hamilton Parish almost six years ago. They soon became an integral part of parish life and very quickly earned the love and respect of the parishioners, whose enthusiastically expressed wish is that they remain in our Parish for many, many years to come. She welcomed the many guests in attendance and thanked them for their presence at this very worthy celebration.

The blessing of the trapeza was led by Rt. Rev. Mitred Archpriest Bohdan Sencio of St. Volodymyr Cathedral in Toronto. The official program followed a sumptuous banquet prepared by 'Troyanda' Catering of Toronto, served on tables adorned with beautiful kalachi baked especially for this occasion by parish member Valentina Ohienko.

Rt. Rev. Mitred Archpriest Volodymyr Makarenko, Fr. Wasyl's brother, provided a biographical sketch of Fr. Wasyl's life and, more specifically, of his service to the Ukrainian Orthodox Church of Canada:

Fr. Wasyl Makarenko was born in Germany on July 29th, 1947, and arrived in Canada with his parents, Alex & Mary Makarenko, in 1948/49, settling in Sudbury. Fr. Wasyl attended Public School, Sudbury High School and graduated from Laurentian University, majoring in Political Science. He married Larysa Kopatch on July 12th, 1969. Fr. Wasyl and dobr. Larysa were blessed with three children, who over the years have brought them great joy.

Natalia, born in 1970, graduated from the University of Saskatchewan with a Psychology Major and Ukrainian Studies Minor, and now furthers her education in Computer Science. She married Fr. Jaroslaw Buciora in August 1993, and they have two children, Alexa, 13 and Anton, 11. Tamara, born in 1974, earned her Ph.D. from the University of Wales, Aberystwyth, in 2005, from the department of International Politics, and is the owner of West Sands Consulting Agency in St. Andrew's, Scotland. She is currently enrolled in Contractual Law Studies at

the University of London. Pavlo, born in 1985, studied at the University of Manitoba and Sheridan College, and is now a Real Estate agent with Remax Del Mar Agency.

Fr. Wasyl's Theological studies began at St. Andrew's College, where he obtained his Bachelor of Theology in 1974. He was ordained Deacon in 1974 by Archbishop Boris at St. Andrew's College, and ordained into the Priesthood on November 16th, 1980, by Archbishop Boris in St. John's Cathedral, Edmonton. Following his ordination into the Priesthood, he served as a Missionary for the UOCC from 1981 to 1983, and was the Assistant Priest at Holy Trinity Cathedral, Winnipeg, until August 1983. From 1983 to 1990, he served as parish Priest of All Saints Parish in Saskatoon, during which time he established the St. Boris and Hlib Brotherhood, was Chaplain at the Mohyla Institute, established the St. Athanasius of Brest Student Fellowship at the Institute, and taught Church History at the Mohyla Institute.

Fr. Wasyl served as Chair of the Presidium of the UOCC from 1990 to 1995. In 1993, he was a member of a delegation that visited Ukraine at the invitation of the Government of Ukraine. From 1995 to 2000, he served as parish Priest at St. Volodymyr Cathedral in Toronto, where he established the St. Cyril and Methodius Brotherhood, the Sts. Joachim and Anna Golden Age Fellowship, and worked closely with both Sunday School and Ukrainian School. In 2000, he was once again elected Chair of the Presidium of the UOCC and returned to Winnipeg, where he remained until 2005, at which time he was assigned to St. Vladimir's Cathedral in Hamilton, which has brought us to today's celebration.

Metropolitan Yurij was unable to attend the celebration, and sent his greetings in a letter which was presented to the gathering by Rt. Rev. Mitred Archpriest Bohdan Sencio. In his greeting, Metropolitan Yurij noted the fact that Fr Wasyl has served in all three Eparchies of our Church and, in doing so, has brought forth many new ideas and projects, the fruits of which can be witnessed throughout our entire Church, particularly during his time as Chair of the Presidium of the Consistory. Metropolitan Yurij also commended the dedication of Dobr. Larysa throughout all these years.

Fr. Wasyl and dobr. Larysa are greeted with a warm musical welcome into the Church auditorium. Son Pavlo Makarenko stands at left, next to Nadia Senchuk holding young Yuri.

Following the presentation of Metropolitan Yurij's greeting, Fr. Sencio, recalled the years that Fr. Wasyl and he both served St. Volodymyr Cathedral in Toronto, combining their efforts and working together for the benefit of our faithful. He noted one of Fr. Wasyl's great contributions, in organizing the Fellowship of Sts. Cyril & Methodius, which flourishes to this day.

Greetings from the Hamilton Mission District were presented by Very Rev. Archpriest Roman Trynoha of St. George's parish in St. Catharines. In expressing his best wishes he underlined the leadership provided by Fr. Wasyl, as chair of the Mission, and presented him with a gift of an icon of the Holy Virgin Mother and Child.

Congratulations were then expressed by Walter Chewchuk, President of St. Volodymyr Cathedral in Toronto, and member of the Consistory, who recalled the productive years that Fr. Wasyl served their parish. Stefania Spytkowsky, President of St. George's parish in Grimsby greeted Fr. Wasyl on behalf of her parish, citing the close relationship both parishes continue to enjoy. Michael Kalimin, expressed greetings on behalf of the parishioners of St. Demetrius Sobor in Etobicoke.

Tributes were expressed by the following representatives of organizations

associated with our Hamilton Cathedral. In their presentations, each expressed gratitude for Fr Wasyl' spiritual guidance in their own unique way:

- Tamara Hluchaniuk, president of CYMK-Ukrainian Orthodox Youth
- Natalie Ball, past president of the Ukrainian Women's Association of Canada, (of which dobr. Larysa is currently president)
- John Jurychuk, president of the Ukrainian Self-Reliance Association (TYC) of Canada
- Dr. Walter Smyrniw on behalf of the Order of St. Andrew's
- John Mykytyshyn on behalf of the Taras Shevchenko Seniors Complex
- Evhenia Petrova, Director of the Cathedral's Wm. Sarchuk Ukrainian School expressed greetings on behalf of the staff and students and presented a "History of Ukrainian Icons", as a thank you for Fr. Wasyl's constant support of the school.

A cultural and musical interlude at the celebration included the following:

- Wm. Sarchuk Ukrainian School students greeted Fr Wasyl with dramatic recitations, "I am Ukrainian" recited by Lukian Kaminsky, and "Love Ukraine" recited by Tetiana Kaminsky.
- Yurij Petlura, Hamilton's accomplished bandurist virtuoso paid tribute to Fr. Wasyl with selections specifically dedicated to this auspicious event.
- Oksana Sushko sang and accompanied herself on the piano. Her moving performance of her own composition, "The Road", in honour of her close friendship with Fr. Wasyl and dobr. Larysa, as well as the favourite Ukrainian song "Chornobryvtsi", dedicated to Fr. Wasyl's late mother, mesmerized listeners and brought tears to their eyes.

An added feature of the celebration was a delightful historic Powerpoint presentation prepared by Andrij Ivasyk, showcasing images from a wide span of events in Fr. Wasyl's life.

Greetings from the family were expressed by Pavlo Makarenko, Fr. Wasyl and Dobr. Larysa's son. In his emotional presentation he expressed greetings from himself, his sisters Tamara, who resides in Scotland, and dobr. Natalia Buciora, who resides in Winnipeg. Both Tamara and dobr. Natalia regretted that they were unable to attend this recognition event in person. The special greetings from Pavlo, his sister Natalia (Talia), her husband Fr. Jaroslaw Buciora and their children, Lesia and Anton, among others, included the following message:

*"Tato, it is on this day, we celebrate you for the sacrifices made, the strength you have shown over the years and ultimately the LOVE you have for your family, the church, the Orthodox faith, the Ukrainian heritage, and the many people that have crossed your path - those you have baptized, married and buried, parishioners, people you have worked with on various committees, groups you have organized from the young to the elderly and the people you have made feel welcome in a parish no matter their age or background. The late Metropolitan Ilarion said it best "To serve the church is to serve the people". You have made an impact on many by leading your life with integrity and standing firm in your beliefs."*

Their message also included a tribute to dobr. Larysa, as follows: *"Dear Mama ... we also honour you today for 30 years of your devotion, commitment and service as you were there from the beginning to support Tato in his ministry. You have truly been at Tato's side through thick and thin and continue to amaze us with your endurance, drive and love for anything involving your family, and the church."* The message concluded

Tetiana Kaminsky and brother Lukian honour Fr. Wasyl and dobr. Larysa with recitations

with: *"Tato and Mama, we are with you in spirit singing Mnohaya Lita. We love you and wish we could be with you. Z lubovyu zavzhdy."*

Excerpts from Tamara's message included the following: *"It is with great admiration that I have watched you fulfill your calling to serve God, simultaneously seeking to live and teach the Gospel. I have been blessed to grow up with you as my father and "Otets" to so many others. Thirty years may seem a long time to some, but I know that your calling is one that will last a lifetime. Tato, I pray*

*that you are blessed with continued patience, love and dedication: and that you are blessed with the energy you need to fulfill the Ministry to which you have committed yourself. As you embark on your next decade of Service, I would like to leave you with these words from Ephesians 1:15-19: "ever since I head about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give the Spirit of wisdom and revelation, so that you may know h him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of the glorious inheritance in the saints, and his incomparably great power for us who believe." Mnohaya Lita Tato! With my utmost love and respect. Tamara"*

Following his presentation on behalf of his siblings, Pavlo proposed a toast to his parents at which time all the guests raised their glasses to a hearty rendition of "Na Mnohi Lita". Following the greetings, tributes, and musical interludes, Fr. Wasyl and dobr. Larysa expressed their gratitude for the great honour bestowed upon them. First of all, Dobr. Larysa recalled the many wonderful years, during which Fr . Wasyl served first as a Deacon, then as a priest in a number of parishes, followed by service at the Consistory, and presently in Hamilton. She recalled the many friends they have made during this time and how she cherishes them all. She shared that working as a team with Fr. Wasyl has been and continues to be most rewarding, and thanked her family for their steadfast support.

In his remarks, Fr. Wasyl expressed his sincere gratitude to dobr. Larysa and to his children, for their love and support throughout his years of service to the Church. Their love and devotion were the mainstay throughout the past 30 years and have made his journey a memorable one. He thanked them for their wisdom, for their family solidarity, and for their patience and understanding. He recalled some memorable instances in his years of service and indicated that each one added to the building blocks of our Church and assisted him in furthering his ministry. He further thanked St. Vladimir's parish for the recognition of his service and concluded that he was overwhelmed and humbled by the wonderful reception afforded him and his family.

**CONCLUSION ON PAGE 32**

Head table guests, L to R: dobr. Melnik, dobr. Olya Makarenko, Fr. Volodymyr Makarenko, Fr. Wasyl and dobr. Larysa, Fr. Bohdan and dobr. Kateryna Sencio

Celebration Committee with Fr. Wasyl and dobr. Larysa: Steve Stasiuk, 1st Vice President; Natalia Ball, Secretary; Orysia Sushko, President; Walter Rosizky, Financial Secretary (2010 term)

## STELLA (STEFANIA) OLYNYK

**Stella (Stefania) Olynyk** was born October 9, 1918 in Fort William Ontario (now Thunder Bay). She was the second child of six children born to Samuel (Semen) and Kateryna Olynyk. She grew up in an environment of modest means and in a family that promoted and encouraged the family's Ukrainian heritage, nurtured an appreciation for music, encouraged continued education, and most importantly, that taught strong family values. Over the years, the 6 Olynyk brothers and sisters have shown unparalleled faith, support and devotion to each other.

In 1929, the year of the Great Crash, the family moved to Hamilton, Ontario where Stefania attended and graduated from Hamilton Central Collegiate Institute. In 1937, Stella, at the age of 19, took the first of many independent steps in her life and moved on her own to Toronto to take up a position with the Provincial Government. She lived at the home of the late Mrs. Maria Kwas. The following year, her family followed and briefly moved into a downtown home on Lappin Ave. and then to Bathurst street (757), where many Ukrainians had chosen to live.

It would be an understatement to say that she devoted much of her life to the USRL/CYC organization. In her youth, Stella was an active member of CYMK. She was a founding member of the Trident Branch of the UWAC at St. Volodymyr cathedral in Toronto and was its president for 4 years; she then later joined the Kniahynia Olha Branch where one of her responsibilities was to liaise with St. Vladimir Institute.

In 1965, her responsibilities extended to the provincial level of the UWAC, where she was appointed to the position of secretary. Her work with the National Executive of UWAC in 1967 focused on a centennial project to commemorate the work of Ukrainian Pioneer women. This project resulted in the commissioning of a series of paintings by the Canadian Ukrainian artist, William Kurelek. This project was innovative and unique not only because it provided a pictorial representation of the effort of Ukrainian women but also because it was painted by Kurelek - a man who depicted the reality of the hardship and dedication of these women.

Teta Stefa herself was a pioneer in many ways - a woman who blazed trails and followed her passions and interests with an independent, intelligent and spirited resolve.

In her career with the Worker's Compensation Board, she was one of the first people to work as a computer programmer. In this position, she had the responsibility of developing automated systems to handle information. She had a non-traditional job from two perspectives, - one, systems or data processing was a relatively new field and two, jobs in this area were generally assigned to men. As the systems department expanded, Stella assumed the cataloguing of the computer programs and data files and became a systems librarian. Many of the skills and attitudes which she needed to work successfully in the systems area - attention to detail, maintaining of standards, and emphasis on achieving high quality of performance, were applied to her volunteer efforts with organization and to her life in general.

Teta Stefa's concern for the preservation of Ukrainian culture and with maintaining of archives is demonstrated in her involvement with the Ukrainian Museum of Canada. She worked on the committee which planned and completed the collection of Ukrainian historical and regional costumes. She personally travelled with the collection to ensure it would be show through Canada. From 1978, she was on the executive serving in the capacity of recording and corresponding secretary. Her enthusiasm

for this work was evident to all and she promoted and encouraged people to see and contribute to the Museum.

Stella Olynyk's desire to perpetuate and promote Ukrainian culture also extended to her willingness to share and transfer her knowledge to other people - especially the youth. For many years, she was an advisor and organizer for the Jr. CYMK Branch of St. Volodymyr Cathedral. Her Red Valiant often travelled throughout southern Ontario with a carload of enthusiastic youngsters on their way to a drama festival or volleyball tournament.

She also spent 20 years teaching Sunday school and it was obvious that this was a responsibility that she thoroughly enjoyed. Her greatest sense of fulfillment was in watching her children mature into young adults who achieved their own successes.

She also took great pride in attending Sobors in Winnipeg as a representative of her church. In 1961, she went to accompany her ailing father but she then continued to attend every Sobor, until she could no longer easily travel, in order to take an active role in the affairs and progress of the Ukrainian Orthodox church. She was encouraged by the fact that in 1985, St. Volodymyr Cathedral was represented by three women.

That Teta Stefa found time to work with St. Vladimir Institute after being so heavily committed with her other obligations, is a testament to her hard work and dedication. She was a founding member of the Women's Auxiliary in 1965 and its president for 9 years. One of the projects completed during this time was to raise and donate $10,000 to the Institute.

She was elected as a member of the Board of Directors of St. Vladimir Institute and served as secretary. One of the tasks that she has devoted much time to for many years was chairing the memorial committee.

The students who lived at the Institute very quickly recognized her as a frequent visitor and as someone who made a genuine effort to get to know them personally.

Her many activities through the years resulted in a network of friends and associates not only across Canada but internationally. She was always conscientious about maintain and furthering relationships and on trips would always go out of her way to contact or visit friends and acquaintances.

With her friends and family, she shared a great love for music. At a very early age, she began playing the mandolin and the violin and singing in the church choir. She was determined to learn how to play the piano and did so by attending group lessons and practising before the class. After getting her own piano, she shared her love of music and, on Sundays afternoons, people gathered around the piano at the Olynyk household and sang. She became a proficient musician and accompanied many Ukrainian soloists as well as the operetta at the National Home.

She was very well networked in the Ukrainian arts community - she knew numerous performers, conductors and musicians - she followed their careers with a passionate interest and went to many performances. She never hesitated to introduce herself, to offer a piece of advice or an interesting anecdote or to provide a referral or an introduction to an up and coming star.

She had an encyclopedic memory and could remember dates, people and places that astounded us all - all you had to do was to mention a name, and she would pause, think for a brief moment and start - "Did I ever tell you about the time that ......... and half an hour later, she might have finished her recollections.

On a personal level, she always had a great devotion and respect for her brothers and sisters - Irene (Olga) Lemieux, Walter, Lucy (Lesia) Hirniak, Boris and Nestor; she was very proud of their accomplishments and kept up to date on all of their activities. She doted on her 13 nieces and nephews and always maintained a close relationship with them and their families. Throughout the years and as the Olynyk family grew, Stefania made a point of remembering all birthdays and always had a special card and a little something that she had found as a gift.

Many people have commented on Stella's love of archiving and this she did largely in her own way - she and her Kodak instamatic camera were an institution. She cut articles out of newspapers that had anything to do with Ukrainians. She took pictures of everything and even years later, could identify the names of people in the pictures. When she stopped taking pictures, she photocopied old pictures to give to others as a reminder of previous events.

She was an independent woman who eagerly took on any challenge and followed her interests and passions regardless of obstacles. She adhered religiously to the "right way" of doing things and didn't hesitate to share her beliefs - be it as basic as always covering your head when you went to church or minding your manners at the dinner table. Her clothes were always proper - how many of you can ever remember seeing her wearing pants? And if you ever asked her how old she was, she would look you in the eye and say,

"don't you know, it's not polite to ask a lady her age".

As the years went by, she faced more personal and physical struggles but still maintained her independence - at the age of 92, she was still travelling on Toronto transit, TTC, by bus and subway to get to her next function. If you tried to help her, she would turn around and say "don't help me - people will think that I am old".

Stefania Olynyk was "one in a million" - a person who followed her passions and dreams, who did things politely "her way", who was proud of and loved her Ukrainian heritage, who worked tirelessly for the good of her community, who didn't back down from a challenge and through it all, remained and will always be - a lady. Yes, we will miss her but will never ever forget her.

Stefania Olynyk passed away quietly and peacefully on May 28, 2011 and was buried on June 4, 2011 from St. Volodymyr Cathedral, Toronto. Vichnaya Pamyat.

*(As presented by Daria Kuch Olynyk)*
*Submitted with a $100 donation by*
*Daria, Mark and Stefan Olynyk*

## In memory of Horace Humeny

The month of July (July 19, 1994)
comes with deep regret.
It brings back a day we cannot forget.
But thoughts go back as they often do
To bless the years we had with you.

Enclosed is a donation of $50.00 as an everlasting wreath. May his memory be eternal!

*Eleanor Humeny*
*and family*

## ANNA BUKSA
## 1924 - 2010

May 1, 2011 Marks the first year after **Anna Buksa** entered into eternal rest in comfort with her family by her side at the age of 86 years. Funeral services were held at St. Vladimir's Ukrainian Orthodox Sobor with Rt. Rev. Mitred Archpriest Fr. Pawlo Berezniak officiating. Members of the Ukrainian Bandurist Chorus assisted in responses with Cantor Helen Panchyshak and the church choir.

Anna was born in Windsor, Ontario on February 29, a leap year baby. Proud parents were Wasile and Maria Bodul who immigrated to Canada in 1913 and 1922 respectively. Her mother Marie was one of the founding members of the Lesia Ukrainka Branch (Windsor) of the UWAC, which was established in 1932. Her father, was one of the founding members of St. Vladimir's Ukrainian Orthodox Church in Windsor in 1927 and served as the parish's first Treasurer and church Elder Palamar for many years.

Anna received a rich Ukrainian and religious childhood background. As early as 1928 she was a member of Windsor's Avramenko Ukrainian Dance School of Ballet and in 2005 was recognized for her early participation by His Eminence Metropolitan Yurij and Mrs. Irka Balan, exhibit Curator of The Legacy of Vasile Avramenko.

Throughout her young and early adult life Anna continued to be active in the Ukrainian social life and religious celebrations in Windsor. She took part in dance and drama performances in all local concerts. Anna and her mother sang in the church choir and participated in annual Koliada visitations. She was a member of the CYMK Windsor Branch and attended provincial workshops and conventions. In 1952 Anna married Walter Buksa and moved to Detroit, Michigan. As members of St. Vladimir's Ukrainian Orthodox Sobor they regularly attended church services and parish events with their son Bill. For several years the St. Vladimir Choir appeared on television and heard on radio during the Christmas holidays with Anna singing soprano and Bill playing bandura. Husband Walter Buksa passed away in 1964.

Anna was a retired administrative assistant at Wayne State University in Detroit. After returning to Windsor, she enjoyed her retirement working in her garden, traveling and performing volunteer work and singing at St. Vladimir's where she was a devoted life-long member and will be sadly missed. She was an active member of the Lesia Ukrainka Branch UWAC and served as recording secretary for 12 years. She was presented with a Certificate of Recognition for her 58 years of membership and in acknowledgement of her dedication and voluntary work, by the Nation al office and the Lesia Ukrainka branch. Anna was also the branch Promin Convener where she contributed to report branch activities and memorials for deceased members. She could be found most Wednesdays making pyrohy with her dear friends.

Anna regularly participated in annual branch tributes to the late poet Lesia Ukrainka where she recited poetry and introduced the history of the great poet and writer to younger parish members. She was a contributor on the Community Advisory Committee for the Windsor Public Library's Mriya: Ukrainian Dreams Exhibit and assisted in establishing the Very Rev. Dr. Frank Kernisky Parish Archival Library. Anna will be missed by her family, friends, church members, members of the Lesia Ukrainka Branch UWAC and by all who knew her, for whom her loss is a deep and heartfelt sorrow. May her memory be eternal!

*UWAC Lesia Ukrainka Branch,*
*Windsor, Ontario*

У перша річниця упокоєння мого дорогого мужа бл. пам. **Мирослав Григірчук,** котрий відійшов у вічність у царство небесне 19-го липня 2010 р. на 99 1/2 життя, а проживши разом 72 років. Нехай Канадська земля буде йому легкою а пам′ять про любого мого Мирослава буде у мене вічною і в тих що його любили. Вічна йому пам′ять!

*Любляча дружина Фрозина*
*Едмонтон, Альберта*

## HELEN PALENCHUK

**Helen Palenchuk** of Windsor, Ontario, entered into God's eternal care on June 29, 1010. She was born on April 25, 1912 at Dobra, Poland, to her parents Joseph and Eva Kosior. Helen's life was not easy. Her parents had four or five acres where they grew potatoes and beets. There were five girls and one boy in her family. Her parents died when Helen was still very young. They died less than a year apart. She went to work at nine years of age at a nearby village. She tended the animals and stayed two years with her cousin and auntie. Then she moved to another and then another farm.

Before World War II Helen landed in Canada in 1927 at the age of 15. Her uncle had a farm in Winnipeg, Manitoba and she stayed with him through the winter. In April at the age of 16 Helen began to do housework for $12.00 a month. In 1930 she met her husband Dmetro Palenchuk, who came to Canada in 1926 from Mosoriwka, Bucovina (Roumania). They were married on February 17, 1931 in Windsor, Ontario, and were blessed with a son Nicholas in 1942. Her husband Dmetro worked in the lumber business in Kapuskasing. He returned to Windsor and worked for Canada Bridge. He died in 1966 and left no pension.

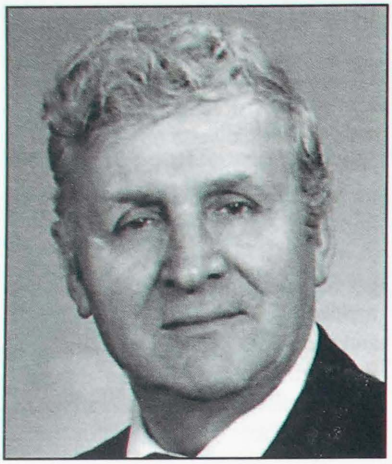
Helen was in the catering business for 6 years. She worked out of the Ukrainian Orthodox Hall. When she was 70 she retired and came faithfully each Wednesday and helped make perogies and cabbage rolls, raising money for our church. Helen knew the importance of caring for others and developed a lifelong appreciation and joy for family. She was a faithful member of St. Volodomyr's UOCC and the UWAC, Lesia Ukrainka Branch in Windsor, Ontario. May she rest in peace. Memory Eternal! Vichnaya Pamyat!

*UWAC Lesia Ukrainka Branch,*
*Windsor, Ontario*

Згадка у 30-ту річницю упокоєння мужа Петра Маєвського кладу нев′янучий вінок на його могилу, а в незабутню Його пам′ять складаю $30 долярі на журнал "Промінь".

Нехай Господь Бог оселить душу спочилого Петра у Царстві Небесному. Канадська земля нехай буде Йому легкою, а пам′ять про Нього між нами вічною

*Зіна Маєвська з синами*



On the 8th anniversary of his repose, the family of **Makar Sushko** remembers him by way of this contribution of $50.00 to the Promin Press Fund. His presence and influence in our lives continues to be felt, particularly in the music of his beloved Ukrainian Orthodox Church of Canada and in the Ukrainian Bandurist Chorus. We pray that the merciful Lord blesses his soul with peace, joy, and rest in the arms of his heavenly Father. Вічна йому пам'ять!

*Remembered by wife Orysia*
*children Oksana, Orest,*
*Roman and Halia*

Прошу прийміть цей подарунок в сумі $75 як пам'ятку 10-ої річниці упокоєння **Галі Маріянич**. Хай душа її із Богом спочиває.

Вічна її пам'ять!

*Син Людвик Марянич*
*Тофілд, Альберта*

**CONTINUED FROM PAGE 27**

On behalf of St. Vladimir's Parish, president Orysia Sushko stated that a set of books, the "Ukrainian translation of Liturgical books" recently issued by the Kyivan Patriarchate in Ukraine, has been ordered by the Parish as a token of appreciation in honour of the recognition event.

In her concluding remarks, she expressed her gratitude to the organizing committee, including Natalie Ball, Walter Rosizky, Stefan Stasiuk, together with a sincere thank you to the many individuals who in any way contributed to the success of this celebratory event, and to all for their best wishes and attendance, making this a most memorable day for all. In closing, Mrs. Sushko quoted the wise words of a Church Father, words that she felt reflect the efforts put forth by Fr. Wasyl, and by which he is undoubtedly guided: *"That we might have life in all its abundance, let us become builders of the Divine Kingdom. Let us build it with faith, which is the foundation of the fullness of life; let us build it with love, which is the fruit and adoration of life; let us build it with hope which is the strength of the fullness of life"*.

Fr Volodymyr Makarenko led the congregation in the concluding prayer. Mnohiyi Lita!

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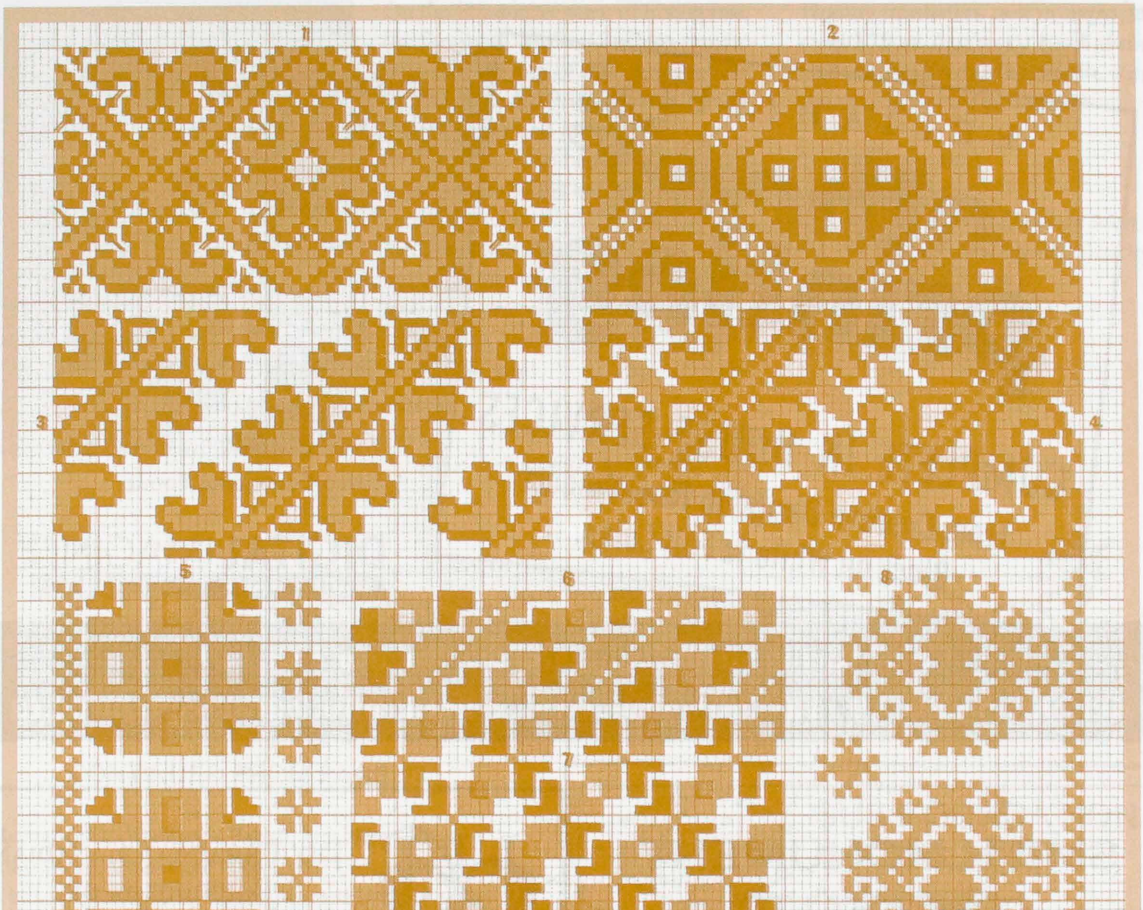


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